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Jewish France

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FROM 1394 TO 1789

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FROM 1394 TO 1789

WHAT became of the Jew from 1394 to 1789? We don't really know. He fainted, he shaved, like the hare pursued, he changed his course of action, modified his tricks, extinguished his ardor very much. He then seems completely immersed in Kabbalah ^[1], absorbed in reading the *Zohar* or the *Sepher Zetzirah*. He is an alchemist, he draws horoscopes, he interrogates the stars and he can, speaking of the *Great Work*, have access everywhere. On this subject he is inexhaustible, he knows indeed and the wandering brothers with whom he talks in each city also know what this word of *Great Work* is. hides under its mysterious symbolism. To make gold, to rule by the banker over this world which believes only in priests and soldiers, in poverty and heroism, Jewish policy is still there. But this project, on the success of which we constantly consult the numbers, seems quite chimerical or rather very distant. What must be overturned before doing anything is the old hierarchy, the Church, the Monk, the Pope.

On what point to act? We must not think about France. Spain, which the Jews delivered to the Moors, is reconquering step by step the soil of the Fatherland and it is by the final expulsion of the Jews that she will prepare for the great destinies that await her under Charles V and Philippe. II. Germany is more conducive to a movement, it is divided and we will not meet this already so powerful royal authority which on the other side of the Rhine centralizes strength and defends the beliefs of all. As much as France, however, Germany is loath to Jews and burns a few from time to time.

The Jew, made more cautious by his misadventures, no longer attacks Catholicism in the face, he blows Luther, he inspires him, he suggests his best arguments to him.

The Jew, Mr. Darmesteter rightly says ^[2], understands how to reveal the vulnerable points of the Church and he has at his service, to discover it, in addition to the intelligence of the holy books, the formidable sagacity of the oppressed, he is the doctor of the unbeliever, all the rebels of the spirit come to him in the shadows or in the open. He is at work in the immense blasphemy workshop of the great emperor Frederick and the princes of Swabia or Aragon: it is he who forges all this murderous arsenal of reasoning and irony that he will bequeath to the skeptics of the Renaissance, to the libertines of the great century, and Voltaire's sarcasm is only the last and resounding echo of a word whispered six centuries before, in the shadow of the ghetto, and even earlier, in the time of Celsus and 'Origen, at the very cradle of the religion of Christ.

"Any Catholic who becomes Protestant," said Alexandre Weill, "takes a step towards Judaism. Any Protestant, it would be more correct to say, is half a Jew.

Protestantism served as a bridge for the Jews to enter not yet into society but into humanity. The Bible, left in second place in the Middle Ages, took its place closer to the Gospels, the Old Testament was placed alongside the New. Behind the Bible appeared the Talmud. Reuchlin, the man of the Jews campaigned to put the outlawed book back into circulation.

This Reuchlin or Reuchlin seems to have been corrupted by Maximilian's doctor who was a Jew. As early as 1494, he had shown himself favorable to Israel in his book: *de Verbo mirifico*, in which he had brought together a philosopher of antiquity Sidonius, a Jewish rabbi Baruch and a Christian philosopher Capnio (Latin translation of Reuchlin which means *small smoke*). Charged with examining the Talmud, he found nothing reprehensible in the outrages it contained against Christianity.

The Talmud trial became a European affair. The Faculty of Paris dealt with this question for forty-seven sessions and showed itself, like all of France at the time, resolutely anti-Jewish in condemning Reuchlin. Emperor Maximilian, on the contrary, agreed with the advocate of the Jews. In 1520, the same year that Luther burned the papal bull in Wittenberg, the first edition of the Talmud was printed in Venice.

Luther, however, whom Protestants usually represent when it comes to theirs, as an apostle of tolerance, was hard on the Jews, harder than any priest had ever been.

Ashes, he cried, ashes the synagogues and the houses of the Jews, and they are herded into the stables! May their property be formed a treasure for the maintenance of converts, may the Jews and

robust Jews be forced to the hardest labors, that their prayer book, the Talmud, the Bible, be taken from them, and may they be taken away from them. be forbidden to them, under pain of death, even to pronounce the name of God.

No weakness, no pity for the Jews! May princes without form of trial drive them out! That the pastors inculcate in their flocks the hatred of the Jew, I would have power over the Jews, that I would bring together the most educated and the best of them and threaten to cut their tongues off at the bottom of their throats to prove to them that Christian doctrine does not teach one God only but one God in three persons ^[3] .

The work of dissolving Christian society, undertaken by Protestantism, was nevertheless profitable to the Jew. It was an opportunity for him to free himself, at least in Germany, from this prohibition of usury thanks to which the Church, with maternal solicitude, for centuries protected the fortune of the hardworking and naive Aryan against the lusts of the shrewd and greedy Semite. A contemporary sermon quoted by Janssen explains the situation admirably.

What ailments does not wear out? Nothing works ! As everyone sees that the big usurers of commerce get rich in a short time, everyone also wants to get rich and make a profit from their money. The craftsman, the peasant takes his money to a company or to a merchant, this evil did not exist in the past, he only became a general ten years ago. They want to win a lot and often they lose everything they have.

The picture of this period of transition, says M. de Bréda ^[4] , is no less curious to study by its analogy with what is happening nowadays: brought in a lot with little trouble. The number of shops and cabarets increased incredibly even in the countryside. The peasants were getting poorer and were forced to sell their goods, the artisans sorwere corporations and, deprived of their salutary protection, fell into misery. Too many people at once throwing themselves into the same speculative business, most of them failed and formed an irritated proletariat. Wealth grew rapidly for a few, the masses grew poorer. "

Doubtless the Jews stirred and felt the ground on the side of France. He looks like a Jewish agent, this Corneille Agrippa, professor of occult sciences, involved in all the intrigues of his time, speaking in riddles, going incessantly from Nuremberg to Lyon, and from Lyon in Italy, lecturing on Reuchlin's *de Verbo mirifico* . The monks were wrong not accusing Judaism of the

Herr Trippa of *Pantagruel* , this Cagliostro of the XVIth century, still followed by his black dog wandered across hawking singular words.

In Provence, we find this strange figure of Nostradamus sitting on his brass tripod and questioning Kabbalah about the future of his race, sometimes wondering if his science was not in vain and if the glow he saw was indeed the dawn of a rebirth:

Sitting in a secret study night,
Alone resting on the brass one,
Small flame emerging from solitude
Makes hope that is to be believed vain.

At the current mysterious work which he indulged, he predicted with accuracy that amazes today, the terrible events which will be fulfilled at the end of the XVIIIth century and that will make Israel out of his grave.

At the end of the great number seventh
Will appear a young time of hecatomb,
Not far from the great thousandth age,
The buried will come out of their graves.

The prophet of Salons was, moreover, from a tribe in which the gift of prophecy has long been perpetuated.

Nostradamus, writes the scholar Haitze in his book: *The Life and the Testament of Nostradamus* , was Provençal, descended from a noble family, although Pitton meant the opposite in his *Critique of the writers of Provence*. This family was neophyte, it was thus included in the famous tax which was made in 1502 on these kinds of family of this province. It is in the article of those who lived in the town of Saint Remi. His tribe was of Issachar renowned for the gift of the science of time on the people of which it had been especially widespread. Nostradamus, who was not unaware of his extraction, boasted of it, parade it. See what is said in the 32nd verse of the 12th chapter of the "Paralipomena" which states that those of Issachar were experienced men capable of discerning and observing all times.

The hour in any case was not yet auspicious for Israel. Louis XII had extended to the countries newly reunited with France the final edict of expulsion of Charles VI, which undoubtedly contributed to giving him the nickname of *Father of the People*. The Reformation itself remained in military France, more disinterested than elsewhere in any financial speculation, that is to say foreign to any Jewish element.

Only a few Jews, driven from Spain, succeeded in gaining a foothold in Bordeaux, but with what precautions they had to act, what disguises they were obliged to put on. We will speak later of this interesting colony which, at least, paid its hospitality to France, since it is to her that we owe Montaigne. Let us note only here that the newcomers in no way presented themselves as Jews and that they did not exercise their religion for at least 150 years. The letters patent of Henry II authorizing the stay were issued not to Jews but to new Christians.

A few still tried to enter from another side, and in 1615 the edicts against them had to be renewed, but the Jews, under the minority of Louis XIII, nevertheless returned to France in large numbers. . They had a powerful protector at court. Concini was surrounded by Jews. The Galigai was considered to be of Jewish origin. "She lived constantly," says Michelet, "surrounded by Jewish doctors, magicians and as if agitated by furies. When she was suffering from the terrible neurosis peculiar to the race, Elie Montalte, still a Jew, would kill a rooster and apply it to her head.

Concini plundered everything, trafficked, fiddled with. France was in Jewish hands. Doesn't this painting seem contemporary? What was Gambetta, in fact, if not, in many ways at least, a second incarnation of Concini? Under Farre's ministry, a brochure entitled: *General Gambetta* was distributed in the barracks. . Doesn't this general of the word remind you of this Comte della Penna (Count de la Plume), this Marshal d'Ancre who had never drawn the sword?

Our Concini was unfortunately able to do all the evil he wanted without having found Vitry. France no longer gives birth to men like this valiant who, quietly, his sword under his arm, with three soldiers on the guards for all company, came to bar the passage, on the Louvre bridge, to the proud adventurer. who advanced followed by an escort as large as a regiment. - Stop there! - Who then dares to speak to me like this? And as the funny stranger added a gesture to these words, Vitry, with his forehead well adjusted, snapped his head off with a pistol shot.

Then he entered the King's house and said: It is done. - Many thanks, cousin, replied Louis XIII to the humble captain, whom his courage, as we still see in Spain, had just made the king's relative, you are a marshal and a duke and I am happy to greet you. the first of your new title.

Through the window, a great rumor came at the same time, it was Paris which, finally avenged for so much shame suffered, was clapping its hands frantically.

Today, industry still has knights and the Stock Exchange barons, but heroism no longer makes marshals or dukes. Foreign Jews can afford anything here, no Vitry will draw the sword to stop the oppressors of his homeland. However, I do know of a bridge in Paris, at the end of a famous square, where a colonel with hair on his chin could win a more beautiful title than that which the bold captain of the guards won on April 24, 1617, on the Louvre bridge. .

As soon as Concini was killed, an order was issued to the Jews who, with their ordinary activity, had already set up like a small synagogue in the home of a member of Parliament, to disappear immediately.

The only slightly visible Jew, to be found in Paris at this time, is Lopez. But was Lopez really a Jew? He defended himself at least like a handsome devil and protested that he was Portuguese or at least Mohammedan, he ate pork every day to the point of becoming ill to detect suspicions.

Despite all poor Lopes' denials, I fear he was of the race. Trinket, diamond merchant, banker, political agent, finally Councilor of State, doesn't he seem like a real ruler of today?yesterday? There is in him a mixture of Proust and Bischoffsheim.

"Lopes and a few others like him," Tallemant des Reaux tells us, who was very enlivened by the character, "came to France to deal with something for the Moors, of whom he was".

Henry IV saw in this an excellent opportunity to create internal embarrassments in Spain and put Lopes in touch with the Duke de la Force. The king's death broke off the negotiations, but Lopes was not discouraged, he established himself as a diamond merchant, "he bought a large rough diamond, had it cut, it made him famous, he was sent rough diamonds from all sides. . He had a man at home to whom he gave eight thousand pounds a year and fed him sixth, this man cut diamonds with admirable diligence and had the skill to slit them with a hammer blow when necessary. "

In the *Romance of the Amours of the Duke of Nemours and the Marquise de Poyanne* , the Duke consults on the beauty of adornments "a certain Portuguese named Don Lope who knew it better than anyone." "

Richelieu, whose genius has so much to do with that of the Prince of Bismarck, was the first to understand the advantage that a politician could draw from a press which he would direct and he had encouraged Renaudot, the creator of the newspaper in France. He also clearly

distinguished the usefulness which could be of these Jewish agents, so loose, so flexible, so well informed, who were later to render so many services to the Iron Chancellor, like the Blowits, the Erdans, the Levysons. He employed Lopes as a spy, he was pleased with it, charged him with a negotiation relating to vessels in Holland and on his return made him ordinary Councilor of State.

The guy never loses his rights. If we crowned a Jewish emperor of the West he would find a way to sell the iron crown. Lopes brokered in his mission and on his return to Paris made a sale which was even more popular than that of Rachel and Sarah Bernhardt. "In Holland he bought a thousand curiosities from the Indies and he made an inventory at his house, we shouted with a sergeant. It was like an abridgment of the Saint-Germain fair, there were always many beautiful people. "

This Lopes, however, appears to have been a relatively honest man. He was accused of being the spy of the two governments, it was shown that he served only one, which, an anti-Semite whispered in my ear, would tend to prove that he did not. was really not a Jew.

It was Ledoux, master of requests, who had put this bad noise into circulation. "In fact," said Tallemant des Reaux, "he believed he was entirely convinced by Lopez's book, in which there was:" Guadamisilles por et senior de Bassompierre so many, thousands of maravedis, "and other similar articles. Lopez begged M. de Rambouillet (see him, this good Maistre des requestes. The Maistre des requestes said to him: Sir, there is nothing clearer, guadamasilles, etc. M. de Rambouillet laughed: "Hey sir , he said to him, these are gilded leather tapestries that he had brought from Spain for M. de Bassompierre. "

Richelieu seems to have treated his Councilor of State as one would treat a Braün or a Castagnary.

Cardinal Richelieu, Tallemant still tells, for entertainment, one day when Lopes was returning from Ruel with all his gems that the cardinal had wanted to see on purpose, had him attacked by feigned thieves who, however, only scared him. He was doing everything in his power, so the fear was so great that it was necessary change his shirt at the Pont de Neuilly, his shirt was so spoiled. The Chancellor in whose coach it was said he presented himself boldly to the thieves. The cardinal was displeased to have done this trick to him, for he had played at killing this poor man and to make up for it he had him eaten at his table. It was no small honor.

Lopez jokes were hardly spared, moreover.

One day the Abbe de Cercey and Lopez were making manners who would come first. - Come on, Lopez, said Chasteller, master of requests (this body decidedly did not like the Jews), the Old Testament goes before the New.

Another day he was asking an excessive price for a crucifix. - Hey, they said to him, you delivered the original cheaper.

In spite of the mockers, Lopez, by dint of accumulating various trades, nonetheless arrived at a considerable fortune which he displayed with the bad tone of his peers. He had six carriage horses, "and never was a carriage so many times before ambassadors as this one." "

He owned a rather beautiful house in the rue des Petits Champs and kept saying over and over: "There are an immense number of fireplaces in my home. "

In what way is this sentence on which contemporaries laugh at it astonishing? This is the reflection that will come to everyone and this very astonishment indicates well the road traveled from the polite, refined, well-educated society of then to the brutal and coarse society of today.

Nowadays the feeling of certain delicate nuances is blunted even among Christians. No one is surprised when Baron Hirsch, having at his table people who claim to represent the Faubourg Saint-GerMain quietly said to his guests as the strawberries were being served in January: "Don't be shy to eat them as much as you like, it's expensive, but I'm not looking at it ^[5] . "

Jew or not, Lopez, who died in Paris on October 29, 1649, lived and died as a Catholic, he was buried in Saint Eustache and on the marble of his tomb was placed the following inscription

Natus Iber, vixit Gallus, legemque secutus,
Auspice nunc Christo, mortuus astra tenet.

It was Marshal de la Ferté who bought Lopez's house, as this passage from Loret shows.

Marshal de la Ferté,
During the summer season,
Cities for the king to conquer
And during the winter he acquires,
As I was told today, Housing
in Paris for him,
Buying the one by the late Lope,
Not the finest in Europe,

But well built, convenient, and such
That it may pass for a hotel.

If the Jew could only be accepted in France by energetically denying his origin, he had ceased elsewhere to be the Outcast of the old days, he had found in Holmoor more than an asylum, a favorable ground where all its faults were powerless to develop, where its qualities could be given a career.

The destiny of this race is indeed unique: only of all human races it has the privilege of living in all climates and, at the same time, it cannot maintain itself without harming others and without harming itself, only in a special moral and intellectual atmosphere. With his intriguing spirit, his mania for endlessly attacking the religion of Christ, his fury to destroy the faith of others which contrasts so strangely with his absence of any desire to convert strangers to his own, the Jew is exposed in certain countries to temptations to which it always succumbs, it is to this that explains the perpetual persecution of which it is the object. As soon as he has to deal with these great brains of Germans eager for systems and ideas, with these French minds enamored of novelties and words,

On the solid heads of English and Dutch, on the contrary, the Jew can do nothing. He instinctively feels, with his long nose, that there is nothing to be attempted on these people attached to their old customs, firm in the traditions they have received from their ancestors, attentive to their interests. He is content to offer deals that the natives discuss meticulously and that they do when they are good. but he does not tell stories, he does not tell the sons that their fathers were frightful scoundrels or abject serfs, he does not invite them to burn their monuments, he does not make any fraudulent loans, nor Commune; he is happy, and so are the others.

This little Holland, industrious and commercial, itself foreign to that chivalrous ideal which is so antipathetic to the sons of Jacob, was truly the cradle of the modern Jew. For the first time Israel knew there, not the resounding success which intoxicates the Jew and which loses him, but the long-lasting calm, the regular and normal life ^[6].

It is Rembrandt who must, I do not say look, but contemplate, study, scrutinize, search, analyze if we want to see the Jew.

Pupil of Isaackson van Schanenbergh and Jacob Pinas, first tenant and then owner of this house in Joden Breestraet (rue des Juifs), in which he painted his masterpieces, Rembrandt lived constantly with Israel. His very workshop, cluttered with art objects, a veritable shambles of

fabrics and knick-knacks, resembles those second-hand shops at the bottom of which the eye for a moment disoriented ends up distinguishing a sordid old man with a hooked nose. His work has the Jewish color, it is yellow with that fiery and warm yellow which seems like the reflection of gold playing on an old medieval ring forgotten in a corner.

"Let them speak, these Jews of Rembrandt chatting about business as they leave the synagogue, discussing the course of the florin or the last shipment from Batavia, these travelers who walk their staff in hand with the airs of wandering Jews who feel that they are going to come and sit down somewhere ^[7] !

How much more striking is this alchemist in ecstasy before the kabbalistic circle around which are traced mysterious characters which comment on the *Sepher* or the *Zohar* , which reveal the hour and the day when the *Great Work will be* accomplished ! Isn't this Doctor Faust still a Jew, whose face barely emerges from the intense shadow? We see in this animated darkness, in this darkness à la Rembrandt, luminous atoms fluttering. This silence is indeed the one of which Fromentin speaks, "this silence which is not the cessation of all noise, but the beginning, on the contrary, of those indeterminate noises which the soul alone perceives," We hear this man thinking, so parched, so parched. , so ossified that it appears half-dead and which, through the open window, questions the sky to seek there the star of Israel, the star which must rise on the side of Chaldea after so many years of waiting.

Doctor Ephraim Bonus, resting his hand on the handrail of the stairs, said these things in a different way. Wearing a large felt hat, dressed in everyone's clothes, he really has the honest look of someone who no longer goes to the Sabbath every night, he looks more like Germain Sée d'Yvon than a potion maker from the Middle Ages and he too seems to be whispering an *okay* content.

Everything was indeed better for the Jews. In England, they had found the man they love, the *Shiloh* , the false Messiah, the exclusively earthly leader who, not relying on any traditional right, is forced to resort to the secret force held by the Jews ^[8] . Cromwell, supported by Freemasonry powerful already but very occult and still very discreet ^[9] , had been the zealous protector of the Jews and had endeavored to lift the decree of proscription which weighed on them.

It was said that the right of residence had been formally granted at this time, Dr. Tavey in his *Anglica Judaica* denies the fact. In his curious book on *Moses Mendelssohn "and on the political reform of the Jews in England* , Mirabeau, who was the man of the Jews like Gambetta, thus recounts the negotiations which took place on this subject.

The hatred of popery which then prevailed, or rather which displayed other fury, had inspired favorable dispositions for the Jews. Several parliamentary motions were made in their favor, and if none were successful, they at least encouraged the Jews of Amsterdam to make some proposals to form an establishment of their nation in England.

Negotiations were entered into and Manasseh Ben Israel was chosen to deal with the conditions. This venerable rabbi came to England and determined Cromwell to give very serious consideration to the requests he made on behalf of his brethren.

Then the Protector called in his council two judges, seven citizens and fourteen ecclesiastics. He asked them if it was lawful to readmit the Jews to England, and if so, under what conditions should this nation be recalled? Four days were spent in unnecessary arguments on the part of the ministers of the Holy Gospel, and Cromwell dismissed them, telling them that they left him much more uncertain than they had found him.

The outcome of the Protector's specific deliberations is unknown. Some writers indeed positively state that he granted the Jews permission to settle in England, but others maintain that this permission was given to them only during the reign of Charles II, in the year 1664 or 1665.

Manasseh ben Israel, to whom Victor Hugo gave so much relief in his drama of *Cromwell*, near *Cromwell* fulfilled this role in which the Jew excels, this role of Reinach to whom we can say everything without fear of being hampered by this conscience that we feel living deep in the soul of the most servile of Christians. By a very frequent contradiction and more logical than one might think, the Protector demanded the secrets of heaven from this man, whom he employed in the lowest negotiations on earth ^[10].

Weird spell! spy on men and the stars!
Astrologer up there, spy below!

By a sudden change, Manasseh, who enters the scene by placing a bag of money at Cromwell's feet, suddenly becomes again a subtle business matchmaker bringing his share of hold to the man in power, a Kabbalist, an alchemist, and when the Protector said to him: should I be king? he answers with a certain sincerity:

... In its elliptical march
Your asire does not make the mystical triangle
With the star Zod and the star Nadir.

Then the hatred of the Christian, the thirst for the blood of the goy takes again the Jew when he sees Rochester asleep, as the poet tells us, he tempts the one with whom he speaks. This powersupreme, Cromwell can have it, it suffices to sacrifice the Christian. Isn't this the eternal pact that Israel offers to the ambitious? Let them strike the Church! And they will be great; in exchange for persecutions they will be given a fleeting appearance of power.

MANASSEH

Hit ! you cannot do a better deed.

(*Aside* .)

By a Christian hand let us immolate a Christian!

.....

It's the Sabbath, knock!

But Cromwell is not a Gambetta; it is not one of those generals of the Directory who, after having massacred the Republicans, asks the Republic for a little gold to pay the girls, it is the intrepid and somber hero of Worcester and Naseby, it is a believer. He wakes up as from a dream, he trembles at this word Sabbath.

..... It's fasting day!

What do I do ? One day of divine wakefulness and rest,

I was about to commit a murder and I listen to a diviner.

Go away ! Jew!

The poet, the seer, the one who fell from so high, the author of the *Prayer for All* who had to abandon his little children to the caresses of a Lockroy, was truly possessed by the spirit of Shakespeare when he wrote *Cromwell* .

Michelet showed us the usurer who asks for blood for gold, Shakespeare, too, painted in Shylock the merchant of human flesh, the type that Victor Hugo incarnates in Manasseh is different. It is already the modern Jew involved in plots, fomenting civil wars and foreign wars, in turn sponsor of Napoleon and of the Holy Alliance.

Everything is Shakespearian in this scene of the fourth act, it is the theater as understood by Shakespeare in Henry V and before him Aeschylus in the Persians, the very living history put into dialogue and thus presented to the assembled spectators. Hear what "Cromwell's spy, Cavaliers banker" says. "

Of the two rival parties who does it matter?
Christian blood will always flow freely,
I hope at least! It is the good of conspiracies.

From the banks of the Seine to the banks of the Sprée, haven't you heard this monologue for nearly a century? Isn't that the end of all the cannon shots fired in Europe? Provided it is gold and Christian blood flowing, Israel still agrees and Berlin, through the *Alliance Israelite Universelle*, fraternally gives a hand in Paris.

In the XVIIth century France, fortunately for her, was not there and was not even entered the conciliation in England.

Under Louis XIV, at a time when France was at the height of its power and truly reigned over the world not only by arms but by the ascendancy of its civilization, do you know how many Paris had Jews?

There were no more than four families of this religion living in the capital and one hundred and fifty coming and going ^[11]. In 1705 there were in all only eighteen individue, most of them employed in the services and stages of Metz and authorized by the Chancellor to stay in the capital.

There can be no doubt, said the lieutenant general of police, that trading and usury are their main occupation since it was (if we dare say so) their entire study and they are kind of religion to deceive as much as they can all the Christians with whom they deal.

There is talk from time to time in the correspondence of the intendants of a few isolated Jews, in Rouen in particular, at the date of 1693, of a named Mendez, who had a fortune of 500,000 to 600,000 pounds and whose expulsion would have been unfortunate. for the commerce of the province. Everard Jabach, born in Cologne, banker and great collector of paintings, seems to have been a Jew. One can, I believe: regard the actor Montfleury as a Jew, whose real name was Zacharie Jacob. It was he who, to avenge himself for the harmless taunts of Molière who, in *the Impromptu of Versailles*, had reproached him for "being fat and fat like four," addressed in December 1663 a request to Louis XIV, in which he accused the great comic of having married his own daughter.

Was Samuel Bernard a Jew? Voltaire affirms that it is. We read in a letter addressed to Helvetius: "I would prefer that Parliament did me justice for the bankruptcy of the son of Samuel Bernard, *Jew, son of Jew*, dead superintendent of the queen's household, master of requests, rich in nine million and bankrupt. "

But this question of money, which was always so important to Voltaire, could have inspired him with this epithet of Jew. In 1738, in his speech on *Unequal Conditions*, he devoted to Samuel Bernard, the father, two lines that the poet made disappear from his works when the son, who bore the title of Count de Coubert, had made sixty thousand pounds disappear from the poet's purse.

If there seems little doubt that the family of Samuel Bernard, was of Jewish origin, the documents published by it prove that at the XVIIth century it was Protestant past two or three generations. Samuel Bernard's father, a talented engraver, converted to Catholicism and was buried by the clergy of Saint-Sulpice. Samuel Bernard had married in second marriage Mlle Pauline Félicité de Saint Chamans, he had a daughter, Bonne Félicité, who on September 22, 1743 married Mathieu François Molé, Lord of Champlâtreux. Count Molé, who was commissioned by Napoleon I to lead the deliberations of the great Sanhedrin in 1807, was therefore a descendant of Samuel Bernard.

Under the Regency, we see the appearance of the Jew Dulys, whose misdeeds occupied all of Paris.

Enriched by the System, this Jew had for mistress an actress named Pélissier. Obligated, after having ruined quite a few people, to flee to Holland, where all his fortune was, he gave fifty thousand pounds to the Pelissier on the condition that she would accompany him, but she ate the money with Francœur, a opera violin, and did not move. Furious Dulys then sent his valet to Paris to assassinate Francoeur, the blow failed, the valet was beaten up alive, and Dulys in absentia suffered the same torture, but in effigy ^[12].

Barbier points out that Pelissier should have been apprehended and condemned for having had relations with a Jew. In certain provinces, indeed, the fact for Christians or Christians of having had relations with the enemies of their race was assimilated to the crime against nature.

All the chansonniers were cheerful about this:

The hero of the Synagogue,
Who made you richly in vogue,

In a sad state is reduced.
You made him your idolatrous dupe,
On the scaffold he is only led
to have seen you at the theater.
That Dulys is put to the wheel
And that Francœur de lui is played,
It seems impertinent,
But, if Thémis wanted to do well.
Pélissier would go to live in
La Salpêtrière for ten years .

The Jews were however tolerated in Metz where the kings of France had found some installed. Letters patent given by Henry IV bear that he takes under his protection "the twenty-four Jewish households descended from the first eight established in Metz under his predecessor. "

These Jews were installed in the rue de l'Arsenal, near the entrenchment of Guise; the Duke of Epemon granted them, on February 17, 1614, the right to acquire houses in the district of Saint Ferron, but not elsewhere. His son, the Duke of Lavalette, fixed the interest they could receive, and to purify the neighborhood, ordered that the enclosure they lived in would be limited by large stone crucifixes inlaid in the wall of the last house of every street. The Jews of Metz wore a beard, a black coat and a small white flap, they had been exempted from the yellow hat.

Some conversions took place among them. The Weil brothers abjured in the hands of Bossuet, then canon of the cathedral church of Metz. During Louis XV's stay in Metz, the Dauphine held on the fonts an eleven-year-old Jewish girl from a neighboring village. On these occasions the cannon was fired and the Mutte sounded.

In the beginning of the XVIIIth century, Brancas discovered, somehow, the existence of the Jews and had the ingenious idea to make income.

On December 31, 1715, Louis de Brancas, Duke of Villars, peer of France, Baron d'Oise, obtained from the Regent a decree by which the Jews of Metz were subject to a right of protection at the rate of 40 pounds per family.

This royalty was abandoned for ten years to Brancas and the Comtesse de Fontaine. The Jews protested that they did not need such protection, the Brancas persisted in protecting anyway, and we ended up trading at 30 pounds. The number of Jewish families in Metz was 480 at the time of the 1717 census. In 1790, the Jews numbered about 3,000.

This is one of the funniest episodes of the XVIIIth century that the debate between Brancas and Jews, it is reminiscent of the famous round of the *Brazilian*:

Do you want to ? Do you want to ? Do you want to ?
accept my arm?

- I assure you that I am doing very well on my own, cried the Jew, leave this worry ...

- Nay! nay! replied the Brancas, he could bad luck would happen to you if you were not protected, and we would be inconsolable.

Israel multiplied in vain, thereafter, the steps near the king, the Brancas defended mordicus the fief which they had created. The brilliant Duke of Lauraguais, still a Brancas, had this royalty continued and touched it imperturbably until 1792, he only let go of his proteges in spite of themselves in front of the revolutionary scaffold.

"These are many abuses from which 89 has delivered us!" » Will exclaim the republican writers, and the same writers, who find it abominable that a descendant of Villars deducts from the Jews a few hundred louis for his small pleasures, will find very just that with the help of financial fraud of the Jews take millions from Christians, whether a beggar of the day before be the insolent rich of the next day. On all occasions these are for the foreigner.

For me, I see it differently. France owed her salvation to the heroic soldier of Denain, she was paying this debt to the nephews of her savior, what could be more just? All these great lords, moreover, did honor to this money which they spent in the most magnificent and the largest way. Artists and scholars were at home in the incomparable homes of these patrician good boys. Lauraguais incessantly distracted Paris by its adventures, its loves, its words, its duels, its brochures, its epigrams, its eccentric trials, the explosions of its good humor of French.

Wasn't opulence better for this great lord of high mine, this lover of Sophie Arnould, this generous person who gave the necessary sum to make the benches which encumbered the stage disappear, to this collaborator of Lavoisier, to this whimsical so original, that this little Alphonse de Rothschild's chafouin passing gloomily through Paris with his pale German facies? I ask yourself, baron, what have we gained in exchange? You take money like Lauraguais and you take more, only Lauraguais, with its projections, would at least have entertained me, and you don't amuse me ...

There is no medal without setback and victory without drawbacks. The conquest of Alsace had also brought to France a considerable number of Jews which it would have done well without.

Very numerous in Alsace, the Jews were treated very harshly there. They depended not on the sovereign directly but on the lords who, however, by a singular contrast, had the right to receive them and not to expel them. They had to pay, in addition to the right of residence, usually amounting to 36 pounds per year, a reception fee fixed at about the same sum, they were, moreover, subject to tolls. Following a sedition which they had excited in 1349, they were not allowed to stay in Strasbourg and paid a tax every time they entered the city.

The Strasbourg meeting with France improved their situation a little. From 1703, says MA Legrelle in his book *Louis XIV and Strasbourg*, the French authorities insisted that we should relax from these ancient customs because Israelite merchants had accepted from them the charge of military supplies. When the war was over, the Senate still had to tolerate, for the same reasons, a supplier belonging to the proscribed denomination, Moses Blien. This turnaround, which also benefited the Cerfbeer family, attracted the Jews so well that before 89 there were twenty thousand in the country, possessors of 12 to 15 million debts.

Louis XII had extended to Provence the ordinances which expelled the Jews from France, but many of them had, in these regions, followed the advice given to them by their foreign co-religionists, and pretended to convert. In 1489, when there was talk of an expulsion, Chamorre, rabbi of the Jussion of Arles, had written on behalf of his brothers to the rabbis of Constantinople asking what to do and had received the following letter dated of December 21, 1489 ^[13] :

“Beloved brothers in Moses,

“We have received your letter in which you inform us of the pitfalls and misfortunes you are suffering. The resentment of which touched us as much as it did you. But the opinion of the greatest rabbis and satraps of our law is such as follows:

“You say that the King of France wants you to be Christians, do it since otherwise you cannot do it, but always keep the law of Moses in your heart.

“You say that they want to take your property, make your children merchants, and by means of trafficking you will gradually have theirs.

“You complain that they are attacking your lives, make your children doctors and apothecaries who will make them lose theirs without fear of punishment.

"You ensure that they destroy your synagogues, stain that your children become canons and clerics because they will ruin their Church.

"And what you say that you endure great vexations, make your child lawyers, notaries and people who are ordinarily occupied with public affairs, and by this means you will dominate the Christians, gain their lands and take revenge on them. them. Do not stray from the order we are giving you, for you will see from experience that when you are degraded you will be very high.

VSSVFF Prince of the Jews of Constantinople, the 21 of Casleu 1489.

Needless to say, this letter, too, is declared apocryphal. As for us, we do not see what we rely on to dispute the authenticity of this piece which admirably sums up Jewish policy ^[14] .

Only in Comtat Venaissin, which was then papal land, had the Jews of France found almost complete freedom and relative security. In the middle of the Middle Ages, Avignon could be called "the Paradise of the Jews. "

Mistral did not forget the Jews in the picture full of color and movement that he drew, in Nerto, of Avignon des Papes.

E de cridèsto, de bravado,
De paro-garo and abrivado,
Em'un judiéu, de fes que ia,
Qu'alin davans cour esfraia.
Lou pecihoun! lou capèu yellow!
A la jutarié! what is encaune! -
Fifty child ié soun darrié,
E of a thumb, per trufarié,
Simulant éli l'auriheto
Em'un gueiroun de sa braicto,
le crido lou vou d'esparpai:
Vaqui l'auriho de toun pai!
In short, shouts, noisy parades,
clashes, alerts,
And sometimes some Jew
Who over there, frightened, scampers...

"The guenillon!" the yellow hat!
To Jewry! let him hide! "
Fifty children are after him,
And of a pig, in derision,
They simulating the ear
With a corner of their fly,
The flock of stunned shouts at him
Here is your father's ear!

The Avignon Jews, who numbered among them distinguished rabbis, seem to have formed even for quite a long time a special branch different from the German Jews and the Portuguese Jews. In the 14th century, Rabbi Roüber made them adopt a special ritual which they followed until the 18th century, when they finally merged with the Portuguese Jews.

No doubt, from time to time, popular movements broke out against them as a result of excessive wear and tear, but the Pope or the legate always intervened to calm the spirits.

There, as elsewhere, however, the Jews did not hesitate to dishonest Christians who were content to welcome them, and to insult their beliefs.

For a long time we saw, at the entrance of the church of Saint-Pierre d'Avignon, a font which recalled one of their towers: the holy water font of the Beautiful Jewess. A Jewess, of rare beauty, had found it pleasant to enter the church: on Easter day and to spit in holy water. The Beautiful Jewess, today, as a result of this feat, would be appointed general inspector of schools in France, then, she received the whip in public, and a commemorative inscription recalled the sacrilege committed and the punishment suffered.

In Carpentras, Andréoli tells us, in the *Monograph of the Cathedral of Saint-Siffrein*, we used to see in the forecourt of the church a large iron cross with the following inscription: *Horatius Capponius Florentinus, episcop. Carpentor., Crucem hanc sumptibus Hebreorum erexit ut, quam irriserant magis conspicuam, verendam ac venerandam aspicerent. 11 February 1603* ". The Jews, on Good Friday, had solemnly crucified in derision a man of straw. The cross was raised in expiation, and the Jews had to maintain it until 1793, when it was replaced by a tree of freedom. The straw man had been deposited in the archives of the Episcopal Court and was taken out once a year.

The Jewish colony of Bordeaux alone had prospered. When Spain, after the definitive defeat of the Moors of Granada, saw itself called to play a role in Europe, it did what France had done as soon as the monarchy was constituted, it eliminated from its midst the elements which were a perpetual cause of trouble. On March 30, 1492, King Ferdinand of Aragon and Queen Isabella of Castile, on the advice of the illustrious Ximenes, issued a decree which ordered all the Israelites to leave the country.

Some families then took refuge in Portugal where they found precarious protection, soon they were expelled again, and Michel Montaigne, whose parents had been part of these persecuted, recounted the distressing circumstances of this new departure in a chapter where one feels more emotion than in the ordinary pages of the skeptic.

Some of these outlaws came to seek asylum in Bordeaux. Among them were Ramon de Granolhas, Dominique Ram, Gabriel de Tarragera, Bertrand Lopez or de Louppes, the Goveas who quite quickly made themselves a place in the society of Bordeaux as jurisconsults, doctors, traders ^[15] .

Montaigne's mother, Antoinette de Louppes or Antoinette Lopez, was therefore Jewish and this fact is not without interest for those who like to explain by filiation the temperament of a writer. The down to earth wisdom, the sweet irony of this sarcastic and disillusioned man, are they not linked through the centuries to the disenchanted philosophy of the *Ecclesiastes*? Despite the education and the Christian atmosphere of the time, do you not find, in many passages of the *Essays* , the echo of the disillusioned words of the biblical Koheleth meditating, while walking along the terrace of the palace d'Etham, on the vanity of human designs, proclaiming that the best hopes are not worth the present pleasures and the good meal washed down with the wine of the Engadi? The *who knows?* of one is it not related to the *perhaps* very vague in which the other seems to believe so little?

Kept within the limits of prudence, the discreet objection to the teachings of the Church, the half-veiled joke there, go further in Montaigne than the rippling and subtle sentence seems to indicate at first glance. In this touching account of the sufferings of the Jews of Portugal which is entitled: *Jews afflicted in various ways to make them change their religion but in vain* , we feel the secret admiration for these obstinate people who have suffered so much without denying ^[16] . Here and there an allusion appears in the work of family misfortunes which one wishes to make forget and to forget oneself, so as not to remind the men among whom one lives, of the accursed origin. This vision of the pyres of Spain which haunted the author of the *Essays* in this visit to the synagogue in Rome that he told us about, did not it continue in his castle of

Montaigne the advisor to Parliament when he wrote: "C it is to put its conjectures at a very high price to bake a very lively man ^[17] "

Montaigne and Dumas fils, both of Jewish origin through their mother, are the only two French writers truly worthy of the name produced by the race of Israel fertilized by the mixture of Christian blood. Without establishing a comparison which would be forced between the smiling and light mockery of the first, and the harsh mockery of the second, it is possible to note that both were destroyers, that both, in various forms, highlighted the vices and ridicule of humanity without offering it any higher ideal to achieve. Both have been laughing and sad, disillusioned and disillusioned.

For Dumas, in particular, the influence exerted by race constitutes a reduction in the intellectual heritage of our country. No contemporary has been more preoccupied with religious questions, no one has penetrated further into certain depths of the human being. I had insisted near one of the most eminent members of these congregations expelled by the band of Gambetta, that he read these beautiful *prefaces* which stir up so many ideas, and I remember what he wrote to me. on this subject: "This man was made to be a priest. "

Enlightened by the Truth, this intelligence so firm, so virile, could have rendered immense services, he himself seems to have had a certain intuition of what he was losing and of what he made others lose by not believing no, he has obeyed no base ambition, no vile temptation, no desire to get on well with the so-called free-thinkers today in power and of whom he has often spoken with haughty contempt, but he does was able to take the decisive step, he was born blind and he remained blind.

How curious it will be to study later in the great writer this sort of racial fatality from which he has never been able to escape!

Regarding Shakespeare, the illustrious playwright spoke eloquently, in the preface to *The Foreigner* , of the creators who, as they age, will lose themselves in abstractions and dissolve, in a way, in what is the essence of their being. What gleam does not illuminate the psychology of the writer this million in virgin gold of the *Princess of Baghdad*?

Shakespeare, the Aryan par excellence, soars into the blue, into the dream, into the fairyland, into the almost impalpable fantasy of *Cymbeline* and the *Tempest* . The lastHis artistic conception of Dumas is to materialize excessively, instead of spiritualizing, to give a tangible, palpable, effective form to this obstinate preoccupation with gold which perpetually haunts those who have a drop of Semitic blood in their veins. Shakespeare returns to heaven, Dumas returns to the East, to Baghdad, one, in the supreme and definitive effort of his talent, wants to seize the cloud,

the other wants to pile up metal, a lot of metal at the same time and finds nothing that can tempt his heroine more than to stir with both hands gold, new beating gold, virgin gold. Doesn't this bring to mind the anger which seized the Athenians assembled at the theater of Bacchus when, in Euripides' play, Bellerophon exclaimed that gold should be worshiped! The Aryan genius rose up before this blasphemy, and the actor,

The Portuguese Jews, as we have said, had never been admitted to France as Jews, but as *New Christians*. It was only as Christians that they had received letters patent in August 1550 which were verified at the Court of Parliament and the Chamber of Accounts of Paris on September 22 of the same year and registered only in 1574. The *Mémoire des Marchands Parisiens*, who in 1767 opposed the entry of the Jews into the trades, clearly insists on this circumstance.

It is impossible, says this Memoir, to see a project combined with more finesse and cunning than that of the establishment of the Jews in Bordeaux. They presented themselves initially under another quality than theirs, that of *New Christians* was well imagined to surprise the religion of the very Christian king. Henry II their granted letters patent. One might think that they hastened to have them recorded, none of that, twenty-four years passed, not unnecessarily for them, but in choosing the place most suited to their views. Bordeaux is chosen. One would perhaps still believe that they presented to the Parliament of this city their letters patent to be registered, their march is not so straight, less known in Paris than in Bordeaux, they are addressing the first of these two course and registered their letters patent there in 1574.

However, the Portuguese protested vigorously whenever they were called Jews. Worried for a moment, in 1614, they pointed out to the king "that they lived for a long time in the city of Bordeaux and that the jealousy of the goods they had made them look upon as Jews, which they were not, *very good Christians and Catholics* .

They scrupulously conformed to all the external practices of the Catholic religion, their births, their marriages, their deaths were entered in the registers of the Church, their contracts were preceded by the words: in the name of the Father, of the Son and of the Holy Spirit ^[18] .

After living like this for nearly 150 years, the Jews had remained as faithful to their beliefs as on the day they arrived. As soon as the occasion was favorable, in 1686, following Benjamin Francia, they returned openly to Judaism, they stopped having their children presented for baptism and having their marriage blessed by Catholic priests.

Even Jews whose families, for two hundred years, officially practiced Catholicism in Spain, crossed the border and came to be circumcised and remarried according to the Israelite rite, in Bordeaux, as soon as rabbis were installed there.

The persistence, the stubborn vitality of this Judaism that nothing undermines, on which time slips and which is maintained from father to son in the privacy of the house, is undoubtedly one of the most curious phenomena for the observer. .

The few minds who, in France, are still capable of linking two ideas in a row, will find there an opportunity for reflection on the anti-religious movement, the study of which is still to be done, because the elements of this study, that is to say - to say the knowledge of the true origins of the persecutors are very incomplete, although one busies for some time to collect them ^[19]

Of the countless foreign Jews who snuck into France in the wake of the great push of 1789, many have settled down without fanfare and have lived everyone's lives. Suddenly the opportunity presented itself, the old hatred against Christianity, dozing off among the fathers, was awakened in the children who, disguised as free thinkers, began to insult the priests, to break down the doors of the sanctuaries, to throw down the crosses.

In Bordeaux, as elsewhere, the development of Judaic disease followed its psychological course, the evolution that it has everywhere, in all climates, at all times, without any exception.

On May 22, 1718, M. de Courson, intendant of Bordeaux, noted the presence of 500 people belonging to the Israelite religion. The report submitted on December 8, 1733 to M. de Boucher, successor to M. de Courson, mentioned the presence of 4,000 to 5,000 Jews. As soon as they felt a little free they found a way to open seven synagogues.

With their ordinary aplomb, they always went forward. To enhance the splendor of their burials, they were escorted by the Knights of the Watch and the sergeants.

We have seen the same facts happen in identical order. Under the pretext that an officer on duty had complied with the strict text of the regulations and had refused to follow the civil burial of the Jew Félicien David, Jewish Freemasonry shouted loudly and exclaimed: "Free-thought , this sublime thing, what do you do with it? This is the first step. When it comes to driving Gam- betta at Père Lachaise, Freemasonry obliges magistrates and officers to follow a funeral which arouses the indignation of all honest people. This is the second step. In some time, magistrates,

officers and citizens will be prevented from attending religious funerals by claiming that it is a clerical manifestation. This will be the third step.

After this stage there usually appears, in countries which have not completely decayed, an energetic man who, armed with a strong broom, will put these people out. Then bursts the scene of protest, it is the *coup de Sion* , as we say in slang. " Oh ! The fanatics ! Poor Israel, victim of the wicked! You cry, but you will have your turn. "

In the meantime, the Jews of Bordeaux did not neglect banter. The report submitted in 1733 to M. de Boucher said: "The Jews have pretty peasant women as servants, whom they make pregnant to serve as nurses for their children and bring those whose young peasant women give birth to the foundling box. "

It is in the order: *goy* , son or daughter of *goy* , all this is created to enrich and amuse the Jew. Cannon fodder, pleasure fodder, factory or lupanar cattle, that's understood. The story of yesterday is the story of today. A few kind-hearted women, a few heroic virgins, once managed to collect some of these wrecks of misery and debauchery, to save them from despair or shame. We will prevent that.

The Chancellor of Aguesseau, little suspect of being an enemy of the Enlightenment, was nevertheless struck by the way in which the Jews of Bordeaux walked and tried to put an end to it!

To tell the truth, the Portuguese were a little victims of their co-religionists. The Gradis, Fernandez, Silva, Laneyra, Ferreyra, Pereire et Cie, whose leader Joseph Nunes Pereire called himself Viscount de la Menaude and Baron d'Ambès from 1720, were at the head of banking houses or trade which rendered certain services. Unfortunately seeing the city open, a swarm of Avignon Jews and Germans had rushed on Bordeaux. The tribe of Judah, to which the Portuguese belonged, was compromised by the tribe of Benjamin who had devoted themselves ardently to the negotiation of old clothes and old stripes and who did not always bring in this traffic all the desirable honesty. .

To make matters worse, a violent quarrel had arisen over the Kosher wine on which the rabbis claimed to collect a duty because they prepared it according to the rite, while the German rabbis wanted to prepare themselves and pay no duty. .

In our time, such disputes are calm naming all the prefects rivalry Jews or sub-prefects and requesting them to pass their bad mood on the Christians, but the XVIIIth century was not there yet.

Despite the resistance put up by the Dalpugets, Astrucs, Vidal, Lange, Petit, Avignon Jews who claimed to be in serious business, a Council decree of January 21, 1734, signed Chauvelin, ordered the final expulsion without delay of "All the Avignon, Tudesque or German Jews who are established in Bordeaux or in other places in the province of Guyenne. "

Thanks to this measure, the Portuguese Jews were able to remain more or less quiet in Bordeaux until the Revolution.

Bordeaux was, however, a very narrow field for Jews; they tried in vain in 1729 to settle in La Rochelle; another judgment of August 22, 1729, made on the conclusions of d'Aguesseau which one always finds when it comes to defending the Fatherland, drove them from the city of Nevers.

It was Paris above all that they aspired to; in 1767 they believed they had found a way to enter it. A decree of the Council had ruled that with the help of patents granted by the king, foreigners could enter the trades. The Jews, always on the lookout, imagined that it would be easy to slip through this door.

The six corps of merchants protested vigorously. *The Request of the Merchants and Merchants of Paris Against the Admission of the Jews* is, without doubt, one of the most interesting documents that exist on the Semitic question.

We can no longer, in fact, tell us the old stories of fanatic peoples excited by monks, of religious prejudices. These are bourgeois Parisians of the XVIIIth century, contemporary of Voltaire, probably warm enough.

What they are discussing is not the religious point of view, it is the social point of view. Their arguments, inspired by common sense, patriotism, and the sentiment of self-preservation, are the same as those of the committees of Berlin, Austria, Russia, Romania, and we can say that their eloquent request is the first part of the modern anti-Semitic dossier on which the beginning of the twentieth century will definitively rule, if the trial lasts until then.

The Parisian merchants protest energetically against the assimilation which one wants to establish between the Jew and the foreigner, the foreigner is inspired by a base of ideas which is common to all civilized people, the Jew, is outside of all peoples; it is a fairground, something like the ancient *circulator* .

The admission of this species of men into a political society can only be very dangerous, we can compare them to wasps ^[20] which only enter the hives to kill the bees, to open their bellies and in draw out the honey that is in their womb. Such are the Jews for whom it is impossible to suppose the qualities of citizen which one must certainly find in all subjects of political societies.

Of the species of man in question today, none has been brought up in the principles of a legitimate authority. They even believe that all authority is a usurpation over them, they only wish to achieve a universal Empire, they regard all goods as belonging to them and the subjects of all States as having taken away their possessions.

It often happens that by wanting to rise above prejudices, we abandon true principles. A certain philosophy nowadays wants to justify the Jews of the treatment they have experienced from all the rulers of Europe. We must either regard the Jews as guilty, or appear to reproach the sovereigns, even the predecessors of His Majesty, a cruelty worthy of the most barbarous centuries.

These merchants of the XVIIIth century that are less stupid than our shopkeepers today who are willing to let hunt from home to make way for the invaders, indicate in terms worthy of Toussenel this aggregation gift that have the Jews who attract each other and unite against those who have given them hospitality. What they write about the fortunes honestly made by work is in a way like the testament of the old Parisian traders who are so honest, so conscientious, so far removed from all the shameless advertising methods that people now use to sell junk and which make tourists regard Paris as a real den of brigands.

All foreigners are pressured by the Jews. These are particles of quicksilver which run, which get lost, and which at the slightest slope unite in a main block.

Fortunes in commerce are seldom rapid when it is exercised with the good faith it demands, so one could in general guarantee the legitimacy of that of the French and particularly of the merchants of Paris. The Jews, on the contrary, have always accumulated immense wealth in a few years and this is still happening before our eyes.

Could it be by a supernatural ability that they so quickly reach such a high degree of fortune?

The Jews cannot boast of having given the world any advantage in the different countries where they were tolerated. New inventions, useful discoveries, painful and assiduous work, manufactures, armaments, agriculture, none of these enter into their system. But take advantage of discoveries to alter their productions, alter metals, practice all kinds of wear and tear, conceal stolen effects, buy

with all hands, even from a murderer or a servant, introduce prohibited or defective goods, offer to the dissipators or to unfortunate debtors of resources which hasten their ruin, discounts, small exchanges, stock-trading, loans on pawn, barter, second-hand goods, that is almost their entire industry.

To allow a single Jew a single trading house in a city, would be to allow commerce to the whole nation, it would be to oppose to each merchant the forces of an entire nation who would not fail to use them to oppress the nation. commerce of each house one after the other and consequently that of the whole city ^[21] .

If the practice were dangerous everywhere, it would be even more fatal in this city of Paris. What a theater for greed! What ease for the operations of their liking! The most vigorous laws which one could oppose to their admission, all the vigilance of the magistrates of police, the particular care which the body of city would take to second the views of the administration, nothing would be able to prevent the frequent acts and moments of their greed. It would be impossible to follow them in their oblique and dark path.

Let us also quote the prophetic conclusion of this memoir, a true masterpiece of reason in which we can clearly feel the loyal and patriotic soul of our ancestors:

We asked a former philosopher where he was from, he replied that he was cosmopolitan, that is to say a citizen of the universe. I prefer, said another, my own family, my homeland to my family, and mankind to my homeland. Let the defenders of the Jews not be mistaken! The Jews are not cosmopolitan, they are not citizens in any part of the universe, they prefer each other to all mankind, they are its secret enemies since they propose to enslave it one day.

These indignant protests were successful. A first judgment, it is true, dated July 25, 1775, had granted the release of goods seized by the guards of the draperies and haberdashery of Paris from the Jew Perpignan, and had allowed the Jews to continue their trade, but the Council reformed this decision and a judgment of February 7, 1777 definitively rejected the Jews.

The Jews had been defended by Lacretelle, but it must be admitted that they had chosen a singular defender there.

This people, he wrote ^[22], familiar with contempt, makes baseness the way to his fortune, incapable of anything that asks. energy, it is rarely found in crime, it is unceasingly surprised in rogue. A barbarian out of mistrust, he would sacrifice a reputation, an entire fortune to secure the smallest sum.

With no other resource than cunning, he makes a resource of the art of deception. Usury, that monster which opens the hands of avarice itself, to satisfy itself more, which, in silence, in the shadows, disguises itself in a thousand forms, incessantly calculating the hours, the minutes of a frightful gain, goes everywhere, spying on the unfortunate to bring them treacherous help, this monster seems to have chosen the Jew for his agent. This is what the most rigorous inquisition could collect on the Jewish people, and it is admitted that there is something to be afraid of the portrait if it is faithful. *It is only too much*; it is a truth about which to moan.

This feeling of repulsion so energetically formulated is all the more interesting since no one, in France especially, seems to suspect the real strength of the Jew. Voltaire, who attacked the Old Testament above all in hatred of the New, overwhelmed the Jews with his naughty mockery, but he spoke of them as he spoke of everything without knowing what he was saying.

The hatred of the author of *La Pucelle* against Israel was, it must be admitted, inspired by the basest and lowest motives. Voltaire was the XVIIIth century, with the added talent, style and wit, the perfect type of today's opportunist. Hungry for money, he was constantly involved in all the shady negotiations of his time. When at the time of the centenary, Gambetta, in a conference chaired by Baden Spuller, came to praise the friend of the King of Prussia and declare that he was the father of our Republic, he was truly fulfilling a duty of filial piety. Associated with the suppliers who made our soldiers starve and left them naked, affiliated with all the maltsters of his time, Voltaire, nowadays, would have had Ferrand for commandito keep quiet, he would have made a nice profit in the Morgan loan, he would have beaten the pawn to Challemeil-Lacourt and Leon Renault in financial negotiations.

No wonder in these conditions that Voltaire was involved early in the affairs of the Jews. This Frenchman, with a Prussian heart, moreover solved the difficult problem of being more greedy for gain than the sons of Israel, more deceitful than those he insulted.

Spy spy on behalf of Dubois, such is the posture, to use a Ferry word, in which the great man dear to French democracy is first revealed to us. A curious fragment of his correspondence, to which only one of our writers, M. Ferdinand Brunetière, has made a slight allusion ^[23], shows us the philosopher at the age when noble sentiments flourish in the less well-endowed natures,

denouncing to Dubois, an unfortunate Jew from Metz, Salomon Lévy, who was honestly doing his job as a spy.

The letter, addressed to Dubois on May 28, 1722, is interesting for the order of the studies we are pursuing, it sheds light on the figure of Voltaire and also shows us in action the Jewish cosmopolitan informant penetrating everywhere thanks to his race ^[24]. This could be called the two agents and serve as a counterpart to the struggle of the two policemen of Balzac: Peyrade and Contenson. It is Voltaire, however, who seems the most skilful, perhaps because he is the least scrupulous:

"Monsignor ^[25],

"I am sending to Your Eminence a little memoir of what I have been able to unearth concerning the Jew about whom I had the honor to speak to you.

"If Your Excellency considers the matter important, dare I represent to you that a Jew who is not from any country but the one where he earns money, can just as easily betray the king for the emperor, as the emperor for the king. "

Memoir on Salomon Levi, Salomon Levi

"Salomon Lévi, a native Jew of Metz, was first employed by M. de Chamillart, he passed among the enemies with the ease that the Jews have of being admitted and of being driven out everywhere. He had the address of becoming a munitioner for the imperial army in Italy, from there he gave all the necessary advice to Marshal de Villeroi, which did not prevent him from being taken in Cremona.

"Since then, being in Vienna, he has had correspondence with Marshal de Villars. He had orders from M. de Torci, in 1713, to follow Lord Marlborough, who had crossed into Germany to prevent peace, and he gave an exact account of his proceedings.

"He was sent secretly by M. Leblanc to Pirtz, eighteen months ago, for an alleged affair of state which turned out to be a nonsense.

"With regard to his relations with Willar, secretary of the emperor's cabinet, Solomon Levi claims that Willar never discovered anything to him except as a man attached to the interests of the Empire, as being a brother of another Levi employed in Lorraine literati known.

"However, it is not probable that Willar, who received money from Salomon Levi to teach the secret of his master to the Lorrainers, would not have received very willingly to teach the French as much.

"Salomon Levi, it is said to have been hanged several times, which is much more likely.

"He corresponded with the company as Willar's secretary.

"He intends to make connections with Oppenheimer and Vertenbourg, munitionnaires of the emperor because they are both Jews like him.

"Willar has just written a letter to Solomon which demands a prompt response, awaiting these words of the letter:" Give me an appointment while we are still free. "

"Salomon Levi is currently in hiding in Paris on a special affair with another rogue named Rambau de Saint Maire. This case is at the Châtelet and does not interest the Court in any way. "

The many traffics in which Voltaire was engaged did not go without some misadventures. Involved in the affairs of the Jew Medina, Voltaire lost in the bankruptcy of Jacob's son twenty thousand pounds which he regretted all his life, because he did not have the philosophy of the good underwriters of the Bingham mines ^[26] .

When M. Medina, he wrote some time before his death, bankrupted me twenty thousand pounds in London forty-four years ago, he told me that it was not his fault, that he did not had never been a child of Belial, whom he had always tried to live as a son of God, that is to say, as an honest man, as a good Israelite. He softened me, I kissed him, we praised God together and I lost eighty percent ...

Almost half a century passed without dampening this bitter memory.

The affair of Abraham Hirsch or Hirschell affected the great man even more deeply. If he lost only part of his honor, to which he cared little, he lost the friendship of Frederick to which he held dear.

To understand the Hirsch affair, we need only remember the affair of the good Tunisians. It is the same operation with almost insignificant variations.

Under the government of the kings of Poland, Saxony had issued notes known as the Slaüer notes, which had fallen to thirty-five percent below the rate of issue. Frederick II stipulated by the Treaty of Dresden that these tickets would be reimbursed at the issue rate. More upright, however, than our rulers, he formally declared that no more trading would take place on these notes.

It is precisely the opposite, we can understand immediately, of what happened for our state railways or for the railroad from Bône to Guelma, where the deputies, who were in the case, bought at a low price from the first subscribers, the only interesting ones, demonetized securities which suddenly regained their full value when France had given its guarantee.

It is also the opposite of Tunisian obligations. Fallen to nothing, thanks to the campaign that the Jew Lévy Crémieux made against them in the *French Republic*, they were monopolized by the Gambetta gang and have become values of the first order now that France, to enrich some members of the Union. Republican, takes into account the debts of the Bey of Tunis which do not concern her more than the debts of the Emperor of China.

A Jewish jeweler saw the operation to be done and came to say to Voltaire: "You are in court, let's buy Slaüer tickets at a half-price, and have them reimbursed at par. "

What happened next? It is very difficult to hissee exactly. A second Jew, Ephraim Weitel, joined in to get his share of the profit. Voltaire, in exchange for a note from him, had demanded from Hirsch a deposit of eighteen thousand pounds of diamonds. He allowed his bill of exchange to be protested and wanted to buy the diamonds at a ridiculous price. He further asked Hirsch to bring him a diamond ring and mirror to examine them, then, not content with still keeping this pledge, he violently snatched from the unfortunate Jew a ring he had on his finger.

The ensuing trial made a terrible noise. Voltaire, who denounced willingly and who managed to always be well with the authorities, had asked M. de Bismarck, one of the ancestors of the terrible Chancellor, to have Hirsch arrested, who, detained for some time, was soon released.

Frederick II treated the man, to whom Republican France now raises statues, with deserved contempt: "You ask me," he wrote on this subject to the margrave of Bayreuth, what the trial of Voltaire with a Jew is. , it is the business of a rogue who wants to deceive a trickster. Soon we will learn from the award who is the bigger rascal of the two. "

Driven from Potsdam, Voltaire humbles himself under outrage. "Sire," he wrote, "I beg Your Majesty to substitute compassion for the feelings of kindness which enchanted me and determined me to spend the rest of my life at your feet. "

"I beg your pardon from Your Majesty, your philosophy, your kindness",

- "You had the dirtiest affair in the world with the Jew," answers Frédéric, and he orders Voltaire to leave his States.

These financial inconveniences explain the hostility that Voltaire showed all his life to the Jews, his taunts about their rules of hygiene, his names of circumcised, of *deprived*, which come back every moment under his pen.

What is surprising, even when we know the ignorance of Voltaire, who is always wrong when he does not lie, is, I repeat, the idea he has of the numerical strength of the Jews.

We think, he writes in the pamphlet: "*A Christian against six Jews*", that there are no more than four hundred thousand today, and that is far from it. Let us count: five hundred at home in front of Metz, around thirty in Bordeaux, two hundred in Alsace, twelve thousand in Holland and Flanders, four thousand hidden in Spain and Portugal, fifteen thousand in Italy, two thousand very openly in London, twenty thousand in Germany, Hungary, Holstein, Scandinavia, twenty-five thousand in Poland and surrounding countries, fifteen thousand in Turkey, fifteen thousand in Persia. This is all I know of your population, it only amounts to one hundred and eight thousand seven hundred and thirty Jews. I agree to donate a hundred thousand additional Jews to you, that's all I can do for your service. The Parsis, your old masters, are not in greater number. You want to laugh with your four million ...

Compare this figure given by a man, very superficial no doubt, but who was actively involved in the movement of his time, to the figure of eight million Jews openly declared today ^[27]. You will understand well the great silence that Israel had suddenly made around it to devote itself to underground work against society. The contemplation of species in which the Jew had entered had enabled Europe, throughout the XVIIIth century, to live relatively quiet and cultivate the Muses at peace with small interludes that war, being neither conflict race, nor religious struggles, did not kill many people. We greeted each other with the sword before the battle, we shook hands afterwards and we went to the comedy together.

At the end of the XVIIIth century, however, some Jews seem to have managed to settle in Paris in very precarious conditions.

Apart from the nomads, more or less concealers, who slipped through the cracks of the law, a few Jewish families of the German rite from Lorraine and Alsace were tolerated in the capital, their trustee in charge of representing them. named Goldsmith, whose descendants, I believe, have a sumptuous hotel in the rue de Monceau, and even bear a nobiliary title which they certainly did not earn at the Crusades, they were subject to a police officer named de Brugères

and had to present at his home every month to renew their residence permit, it remained the master to refuse the visa and demand immediate departure from Paris. It was absolutely, as we can see, the mapping that is applied to certain categories of women.

In addition to these families, there still existed in Paris a small colony of Portuguese Jews who, originally from Bordeaux, for the most part, took part in the privileged situation which some Jews of this city had deserved. held, a real merit and a relative respect, astonishing among the Israelites, for the religion of those who had accorded them hospitality.

The trustee of these Portuguese was a man to whom science had given a special position, Jacob Rodrigue Pereire, the inventor of a method to make deaf-mutes speak. Louis XV, struck by the experiments which he had attended, had granted in 1750 a pension to Rodrigue Pereire, in 1753, the Academy of Sciences had awarded him an accessit for a thesis on this question: *What are the means of supplementing the action of the wind on large vessels* ; finally in 1765, he had been appointed king's interpreter for oriental languages.

The personal consideration of the trustee was therefore added to the favorable prevention we had for the Portuguese Jews.

The government, however, which knew, or rather believed it knew the Jew, was keen to ensure that behind these tolerable individuals no invasion took place.

A letter from M. Lenoir addressed to Pereire and which the community had printed, because, in the end, it was for them a guarantee of certain rights subordinate to a certain conduct, testifies to the always somewhat uneasy solicitude with which old France kept watch. on Israel ^[28] .

All Jews, in general, who come to Paris, sir, writes M. Lenoir, can stay there only by means of the limited passports which are granted to them, for they are subject to a very special police. The Spanish and Portuguese Jews, known as the New Christians or Portuguese Merchants, have so far been the only ones exempted from this rule, but I thought that if they were not themselves subject to a special regulation , it would result from their privileges disadvantages, in particular in that several foreign Jews could falsely take the quality of Portuguese Jews and enter Paris to disturb the good order there, which would be all the easier for them, than by means of this false quality, they would not be observed as they naturally should be.

To prevent this abuse, the king decided that all Spanish and Portuguese Jews, wherever they come from, be required, when they want to stay in Paris, to justify certificates from the trustee in charge and

six other notables of their community duly legalized which will contain their description and certify that they are Portuguese Jews.

By presenting their certificates and other identity documents to be stamped, they must declare the causes of their stay in Paris, their residence and announce their departure three days in advance.

All these declarations must be entered in a register that will be presented at any request.

Speaking of Portuguese Jews in Paris, we need to reserve a place apart at the famous Peixotto. We will find in the life of this millionaire many names that have been worn by people of our knowledge, the name of Dacosta or Acosta which is that of the murderer of our priests, the name of Catulle Mendès who, to decide Sarah Bernhardt to play the play of *Mothers enemies* in which the Jew has such a beautiful role, parodied the Angelic Salutation and wrote to the actress: "Hail Mary full of grace. "

Peixotto himself is a true modern Jew, he must have type that we rub shoulders with every day with crude vices, silly glories, arrogance, the perpetual need to be on the stage and to be talked about.

In 1775, he began to make all of Paris resound with his trial in separation with his wife.

The Memoir for the lady Sara Mendez d'Acosta, wife of the sieur Samuel Peixotto against the sieur Samuel Peixotto on a request for annulment of marriage and on the Judaic divorce , teaches us the origin of the character and the way in which he was married. .

Sieur Peixotto, says the preamble to this Memoir, was born in Bordeaux, in January 1741, of Portuguese Jewish parents, in 1761, he was sent by the lady his mother to Holland and London. His father had been one of the most accredited bankers in Europe, and it suited him to pursue the same career, almost the only one in which a man of his nation could distinguish himself. It was addressed in the capital of England to Sieur Mendez d'Acosta, a house very well known in the bank, and long linked to that of Peixotto by commercial correspondence as well as by reports of nation and religion.

He was well received, he had the opportunity to see the young Sara Mendez and married her at the Portuguese Jewish Synagogue in London.

Nothing was more regular than such a marriage. Peixotto nevertheless maintained that his innocence had been abused, he had this union declared void in December 1775, by a default

judgment against which his wife appealed by bringing him a lawsuit which, Bachaumont tells us, began to be pleaded on March 30. 1778.

Peixotto however does not seem to have had much to complain about his companion, since he only reproaches her for being in a bad mood and starting to be on the return, moreover, for being cantankerous, meticulous and contradicting.

This is more than is needed, it seems, in the Mosaic law to legitimize the divorce that the Jew Naquet succeeded in imposing with all force on this France which has so long owed its moral greatness to its respect for the indissolubility of marriage.

Rabbi Hillel, whose authority Peixotto invokes, says that a husband cannot repudiate his wife without a cause, but he claims that the slightest cause suffices. According to him, it is a very legitimate reason for divorce to have overcooked her husband's dinner: *etiam ob cibum ejus nirnis ardorectum* ^[29] .

With the shamelessness that characterizes these people, Peixotto was the example of a prince allied to the royal family to approve that one did not have the right to marry abroad without the permission of the king, he recalled the annulment of the marriage of the Duke of Guise with Melle de Berghes. To which the lawyers replied, which they would no longer allow themselves to say today, that a banker, "who was not French although naturalized, but a Jew," was perhaps not the Duke of Guise. .

Peixotto's aversion to the bonds of marriage was explained by reasons that the chroniclers of the time have not hidden from us. The banker's ugly tastes were well known in Paris. On October 18, 1780, Bachaumont wrote:

Sieur Parizot, former director of the pupils of the Opera, author and actor, has a starting order for the Italians. When, 'is presented to the assembly to be approved by the actors, the sieur Michu testified to the humor and exclaimed: "I think that they want to infect us with all the jokers of the boulevard". The Sieur Volante present, humiliated by the reflection, told him: "Mr. Michu, if I did not respect your gender, you would be dealing with me ..." And the whole troop laughed, he indeed has the reputation of a bardache and to belong to the most ugly debauchery in France, to a Jew named Peixotto, very rich and who maintains him as his mistress.

We have another testimony to Peixotto's customs in the *Parc aux Cerfs* or the *Origin of the dreadful deficit*; but it is really difficult to speak of the adventure with La Dervieux and of the

engraving with peacock feathers which accompanies the text.

I deliver everything to the Jewish publishers of the rue du Croissant, who will be able to attribute the story to some honest Christian man and thus gain, once again, the esteem of Jewish Freemasonry.

The noise made by Peixotto was not to end anytime soon.

Following what circumstances did Peixotto go to be baptized in Spain, on August 18, 1781, by Don Jean Dini de la Guerre, bishop of Sigüenza? I do not know, still is it that he offered to the church of the village of Talence, in the Bordeaux region, near which he had a castle, a commemorative painting intended to be placed on the high altar and which was the height of the comical.

This painting was about the baptism of Peixotto. Peixotto was in *santo benito*, sword by his side, presented by his godfather, the King of Spain, to the Blessed Virgin. Mary, raised in a cloud, held the Child Jesus in her arms and opened her mouth from which came out a fiery ribbon on which was read these words: "Being of my family, it was right that he was presented to me. by the Catholic king ^[30] . "

It must be recognized that the most famous grotesques of today, Hirsch having his weapons traced on the sand of his stable at Beauregard, Ephrussi bravely settling in the glorious home of the de Luynes, Rothschild saying to the Duke of Aumale: " I share the passion our ancestors had for hunting, "do not yet approach this ridiculous.

The parish priest of Talence, one can understand, was indignant at this charge, he consulted the archbishop and the painting was removed from the church.

Peixotto did not consider himself beaten, he addressed himself to the archbishop, he assured him that he was *Cohen* , priest-king, and that he should be placed on the altar, that he would be there. as much better as it belonged to the two cults. The congregation, assembled by Monsignor in his castle of Beauséjour, was not convinced and rejected Peixotto without any consideration.

Peixotto, who absolutely wanted to be recognized as a *cohen* , accumulated the proofs which attested that he possessed the cohennat from father to son. He quoted an extract from the register of Jews in Bordeaux: "The zealous Jean Cohen Peixotto founded on the 16th of the month of Nissam, year of the world 5465 (according to the Israelite supputation), a synagogue in

his own house. and made a present of a Pentateuch with its ornaments. He was given the first place by his quality of *Cohen* and the preeminence over all the other Israelites. "

The rabbis of Hamburg and London needlessly confirmed these attestations; cohen or not, Peixotto could not appear in the church of Talence. In any case, the Revolution which sacrificed so many illustrious victims, by virtue of the principle of equality, was indulgent for this friend of privilege. The Terror which killed Malesherbes, André Chénier, Lavoisier, the old abbot of Fénelon, a nonagenarian who had been the benefactor of the unfortunate, did not kill Peixotto.

Peixotto got off with a fine, like all the Jews of Bordeaux, moreover, except one.

On December 16, 1793, the military commission rendered the following judgment: Convinced that the man who idolized kings and had the pride, even under the old regime, of being above all nobles, can never be the friend of liberty, having regard however to his eagerness to buy national goods, although he can only have in view his own interests, condemns him to a fine of 1,200,000 pounds, of which 1,000,000 for the Republic, and 200,000 pounds for the sans-culottes of Bordeaux. "

Another important character of Jewry in France, XVIIIth century, was Liefmann Calming. The directory of the *Israelite Archives* tells us that he was born in 1711, in Aurich, Hanover. He was called in Hebrew Moses Eliezer Lipmann, son of Calonymos; it is undoubtedly the Hebrew transcription which made Liefmann of Lipmann and the name of Calonymos (in German Kallmann), which became his last name, Calmer.

Calmer first settled in The Hague and married Rachel Moïse. Isaac. Soon he left Holland to settle in France and he obtained there, I do not know how, letters of naturalness for himself and for his children. Calmer did not stop there and it was in fact the first Jewish baron there was in France.

On April 27, 1774, a straw man, Pierre Briet, Lord of Bernapré, bought from the creditors of the Duke of Chaulnes, for 1,500,000 pounds, the barony of Picquigny and Vidamé of Amiens. Soon after it was declared that the acquisition was made in the name of Liefmann Calmer, a great bourgeois of the city of The Hague, naturalized French and thus became baron of Picquigny and vidame of Amiens.

From that moment Calmer spent his life on trial. Far from trying to be conciliatory and humble, he pretended to exercise his feudal rights in all their rigor, he pushed impudence to the point of wanting to confer himself the prebends of the collegiate church of Saint-Martin de Picquigny. We

were not then used to seeing the Jews, as Crémieux did, appoint bishops, and the Bishop of Amiens protested with rare energy against this incredible claim ^[31] .

Despite all the noise made by Peixotto and Calmer, the situation of the Jews in Paris was still very precarious. One detail says it more than anything else, they didn't even know where to be buried. They buried their dead at La Villette, in the garden of an inn the sign of the *Soleil d'Or* . They paid the owner fifty francs for the body of a grown-up.

The owner, Sieur Matard, ruthlessly exploited these Pariahs, he insulted them in their dearest beliefs, he had oxen and horses skinned in the earth intended for burials, he mixed the flesh and bones of these animals with the corpses, he disturbed the Jews in their funeral ceremonies and threatened them not to receive their dead again.

Isn't it striking this contrast of yesterday and today? Look at these unfortunate people, who go stealthily into a lost suburb of Paris, not even having a place to cry, to say the Kaddish of widows and orphans in peace, to recite the prayer: "O Lord, rock of the worlds, God who lives and subsists forever, you full of pity, you who forgive offenses and blot out iniquities, I implore you for the soul of him who has just died. "- Before a century has elapsed, they will be the masters of this brilliant Paris, through which they slip like shadows, they will have the palaces, the dashing horses, the boxes at the Opera, the authority, they will have everything. In this very corner of La Villette will rise the factories of Halphen where three thousand Christian workers bending under tireless labor,

I wanted to see this cemetery which still exists again, and I found 44, rue de Flandres, the *Soleil d'Or* as it was in the past. Although the hotel business has disappeared, the building has kept its name and the owner's receipts, M. de Ribbes, carry as a heading these words: *Maison du Soleil d'Or* .

At first even, we always believe in the hostel of the XVIIIth century. In the huge courtyard, which looks a bit like a farmyard, we see hens, turkeys, ducks bathing in a pond, it seems that we are only waiting for a call from travelers to put it all on the spit, a goat completes this rural aspect.

The house is adjacent to the General Stores, and large hangars have been built to store the overflow of goods. On the first floor is installed the office of the inspector of navigation for the basin of Villette.

It is not known in the neighborhood that there is a cemetery there. The Jews, however, sometimes come to visit him, who perhaps knows how to recollect himself like Abdolonyme, who, from gardener to king, went to contemplate in a corner of his palace his humble clothes which reminded him of his original condition.

No place is more suitable for meditation. The wall, black with saltpetre, is falling to pieces. The grass grows dry and thin in this arid enclosure, shaded by a few stunted trees. The moisture has eaten away at the tombstones laden with Hebrew characters and made most of the inscriptions unrecognizable, the place is now used as a place of storage. In the corners are deposited shards of bottles and old scrap metal. Under the greenish moss we discover some inscriptions which prove that the cemetery was still used for burials during the Republic and the first years of the Empire.

Here lies the beloved Judith Delvallée Silveyra, aged 36, born in Bayonne, died in Pantin, near Paris, the 9th of tristry of the year 5.568 of the creation of the world, corresponding to the 13 Vendémiaire of the year II.

Here lies the body of Abraham Lopez Laguna, born in Bordeaux, who died on June 19, 1807, aged 58. Time, master of everything, withdrew him from this world with all the regrets of the family.

We still find the names of Lagonna, Dacosta, Salomon Perpignan, one of the founders of the free school of drawing.

The cemetery contains 28 graves in all.

The body of Jacob Pereire, which had been buried there, was exhumed by the family's care in 1878.

We are taken with pity when we think of those clandestine funerals of long ago: I know very well that they themselves were implacable for our dead as soon as they were the masters, and I will tell later the painful story of a poor man. 70 years old, that Jewish Freemasonry killed by throwing him in the snow and to which she refused to sleep her eternal sleep in this Hermitage in which he had dreamed of praying to God quietly.

Anything ! we are involuntarily moved and we are interested in the efforts made by the Jews to try to have a tomb in this land of France which was to belong to them.

The German Jews, represented by Goldsmith, and the Portuguese Jews, represented by Jacob Pereire, asked to acquire a common location for their funeral services, which gave rise, throughout the year 1778, to a long correspondence between Mr. Lenoir and Father.

It involved the acquisition of land between La Villette, Pantin and Belleville. We wanted to have half an acre, space that can contain about 200 burials, or three quarters of an arpent, or leads to an entire arpent except to surround walls only two thirds or half of the ground. It was stated that he died in Paris 12 to 15 Jews per year, which gives a population of about 400 individuals.

Lenoir replied that the land could only be bought by a naturalized Jew. The Calmer Jew was alone in these conditions, the others being only tolerated. During this time, Matard *blackmailed* these poor people according to the consecrated word, he asked for an enormous indemnity, 40,000 pounds, and again to allow his land to be disposed of only for six years.

The plan to establish a cemetery for the Jews of Paris, drawn up by M. Pereire according to the orders of M. Lenoir, bears in the margin: "read to the assembly held on October 27, 1778, which was made up of MM. Cerfbeer, Liefmann Calmer and his three sons, J. Goldschmidt, Israel Salom, Silveyra and Pereire. "

Here is the preamble of this project:

Gentlemen, the children of Israel, whom Providence led and supported in France, cannot thank Heaven enough for the happiness which it makes them enjoy under a government which breathes only order, justice and humanity.

This last virtue which the Jews most need to find everywhere, and which we can say that since the dispersion have been a real touchstone among all peoples, they perceive the effects especially in Paris through the kindness of Monsignor Lenoir, lieutenant of police, in the quickest way to excite their gratitude.

In 1780, Jacob Pereire seems to have come to an agreement with Matard to definitively buy land that could be used of cemetery to the Jews of the Portuguese rite ^[32], but Mr. Silveyra, syndic of Portuguese Jews and agent of the community of Bayonne, asked, May 24, 1781, that the German Jews should be required to procure a special cemetery.

These again addressed Matard, but he clearly refused to let them bury anyone of their rite, and even wanted to have the previous dead exhumed, which M. Lenoir opposed.

It was not until five years after the Portuguese that the German Jews were able to have their cemetery. M. Cerfbeer, who enjoyed great consideration in the Israelite party, advanced the funds and he addressed a new request on this subject to M. Lenoir, on June 22, 1785, enclosing the

letters patent granted to him by Louis XVI. , April 15, 1775, by virtue of which he was allowed to acquire and possess in the kingdom ^[33] .

A difficulty arose again at the last moment. Calmer had purchased land in La Villette in his wife's name; seeing that her co-religionists were going to take this land, Calmer's wife wrote to M. de Vergennes, Minister of Foreign Affairs, to prevent this acquisition and to force the Jews to take the land at La Villette.

Finally, all the obstacles were lifted and on May 31, 1785, Lenoir authorized Mr. Cerfbeer to dispose in favor of the Jews of the land he had bought at the little Montrouge. This land was still in use in 1804, it was replaced by land at Père-Lachaise granted by the City and as this second land soon became insufficient, the City granted another to Montmartre. When Christians get in the way the more and more Jews will be thrown into the wind or burnt, as Naquet and Solomon want.

The cemetery of Montrouge was open not only to the Jews of Paris, but to those who prowled around the Court in the suburbs of Versailles, always on the lookout for the occasion of a usurious loan to be made to some gentleman in a hurry of money. It was precisely through them that Louis XVI one day found himself face to face with the Jew whom his ancestors had driven out and that before him the eternal Semitic question arose. As it is told by the *Israelite Archives*, the interview is striking ^[34] .

One day in 1787, Louis XVI left for the hunt, surrounded by all the pomp that even accompanied the master of the most beautiful kingdom in the world on the hunt, happy, smiling, in a good mood.

Suddenly, in the vicinity of this Versailles which still awakens in the mind an idea of grandeur and melancholy majesty, like the impression of a sun setting in purple, in the middle of the allée de Rocquencourt, the king sees four old men with foreign faces wearing a coffin covered by a coarse sheet. A small troop of oriental-type individuals with long noses and humble faces followed. On the order of the monarch, the captain of the guards inquired, he informed the king that it was some of these Jews who came to trade in Versailles in gold and silver materials, who transported the corpse of a of their co-religionists in the cemetery of Montrouge.

The noble pity, which we felt just now, takes to the heart this honest man of a king, so weak, so incapable of any manly act, but also so good. The memory of the unfortunate people he met on the way follows him to this magnificent palace where he still sits in the radiance of his omnipotence. He calls Malesherbes, he wins him over by his generous ideas. In 1788, a commission was formed to seek ways to improve the lot of the Jews. Chaired by Malesherbes,

this commission called to it some Israelites considered in their world: Furtado and Gradis of Bordeaux, Cerfbeer of Nancy, Jacob Nasard and Jacob Trénel, of Paris.

Alas! The debonair, who took care of the miseries of others, was already promised to the scaffold. On the day of the coronation he had, according to the ceremonial, slept for a few moments in a black velvet shroud which had been worn over the tomb of Charlemagne in Aix-la-Chapelle, and less fortunate than the youtre whose poor beer I 'had pityed, he was not to have a coffin. From the first very Christian king who was interested in the Jews, the mutilated corpse had to go, without even being covered with a scrap of cloth, from the bloody plank of the scaffold to the quicklime pit in the rue d'Anjou.

On January 21, I looked sometimes in the Jewish newspapers, the *Lantern* of Mayer, the *Nation* of Dreywas, in the diaries of the Simond brothers, a word of praise or of compassion for this man so human who had the first, in France, to try to improve the situation of Israel, I have never encountered anything but the most brutal insults. on this Capet justly punished, perhaps, for having thought that one could treat the Jews other than like dogs ^[35] .

At that time, the Jew who was nowhere admitted was in reality everywhere and that since the Regency. It was a Jew, without a doubt, but a Jew who carefully concealed his origin, this Law (Lewis, Levy). He truly founded in France, on ruins which taught no one, this financial exploitation of human stupidity which was to take on such enormous proportions later. He was the bold apostle of a new *Creed* , *Credit* , the belief in imaginary values which was to be the faith of a society more naive than the old and easier to deceive, on condition of appealing , not to superior ideas, but to lusts, to the love of gain.

The success of the Scotsman in France is a great event, he announces that a sincere and sensible Christian of old will succeed a type completely unknown to past centuries. the galore, the onlooker, the shareholder ...

The foreign Jew has the feeling of this situation more than the French Jew, he pays for it with audacity and the authentic Jew, who timidly enters Mr. Lenoir's office, often crosses paths with an arrogant character whom the police lieutenant escorts in. exhausting in servile bowings.

- The people of M. le Comte de Saint-Germain! shout the lackeys in the anteroom.

And sometimes perhaps the Jew whispered to his brilliant co-religionist, leaning over him as if to ask for his protection: "My compliments, my brother Wolff, it is impossible to be more red heel. "

What they could not do in the Middle Ages with the Templars, the Jew did with Freemasonry, in which he had founded all the particular secret societies, which had so long walked in the shadows.

After the innumerable volumes published on this subject, it seems to me useless to repeat what all historians, Louis Blanc, in particular ^[36], have written on the role played by Freemasonry in the Revolution. It is no longer contested by anyone that the leadership of all the lodges then passed into the hands of the Jews. The Portuguese Jew Paschales had founded, in 1754, a society of initiates, *the Cohens*, whose ideas were popularized by Saint-Martin. In 1776, the Jew Adam Weishaupt created the sect of the *Illuminated* which had as its main goal the destruction of Catholicism.

The enigmatic Count of Saint-Germain went from town to town, carrying the mysterious slogan, tightening the bundle of lodges between them, buying everywhere those who were for sale, disturbing the spirits with prestige or nonsense sold with imperturbable aplomb.

However, we must be careful not to attach to these preparations for the Revolution, which are also essential to study, the strange and fantastic proportions given to them by playwrights and novelists. If the collapse is formidable, the means employed to destroy the old France were in reality quite simple.

The Freemasons had got rid of the only enemy they had to seriously fear in this inattentive and frivolous society: the Jesuit. Very loose, very perspicacious, the Jesuit personified the French spirit in what it has best, the good sense, the love of letters, the balance of the intelligence which made our XVII^E century so great in the history; very informed, without being as well as the Jew, he had and still has for him a certain gift of scenting the cosmopolitan adventurer, he guesses it instinctively, like Father Olivaint in *Jackde Daudet*, immediately guesses the contraband nobility of Ida Barency; he sees the black spot in beings of this nature, not in a defect in the manners which are sometimes correct, but in a certain lack of intellectual culture.

The education system of the Jesuits, moreover, their exercises in logic form men capable of thinking, of not getting caught up in words ^[37].

From all these points of view, this adversary very involved in the affairs of the world without feeling any of the passions of the earth was embarrassing, and the supreme skill of the Freemasons, was to move him away from the theater on which they were going to act.

The Jesuits clearly saw the peril which threatened France, since, in 1774, Father de Beauregard had announced in the pulpit of Notre-Dame that a prostitute would be adored in this temple

where he had just announced the word of God, but they did not suspect, at least one would believe, that it was the Jew who held the cards. The strength of the Jew then was his apparent weakness, as his weakness today is his cynically displayed strength, colossal strength no doubt, but which does not rest on anything, in the sense that a few movements of the telegraph would suffice to confiscate in any Europe this unduly acquired wealth.

There is nothing surprising about the success achieved by men like the Comte de Saint-Germain and Cagliostro when, without feeling the impression of what is far away, we judge these facts by what is happening before our eyes. In order to understand, it is not necessary to engage in great historical considerations, it suffices to bring the present closer to the past.

The kind of fascination exercised by the foreigner has always been the same. There are thousands of native French people, highly regarded and very honest, who will never enter the great circles, which will open up in front of them. Jewish speculators, slave traders, adventurers from all over the world. A Frenchman would come and ask one of our famous jewelers to sell him on credit a twenty-franc ring for his wedding, which the merchant would throw him out, and the next day he would give three hundred thousand francs worth of jewelry to a count of n anyone, marquis of anything.

What is certain is that French society, which demanded formalities from a man of the valor of Jacob Pereire, welcomed with open arms the son of an Alsatian Jew named Wolff, who called himself the Count of Saint Germain.

He had a part in all the diplomatic intrigues of his time, he was initiated into all the state secrets, and in these skeptical salons he did not find a contradictor, when this wandering Jew of the Court affirmed, that, endowed with a eternal youth, he had been a contemporary of Jesus Christ, and had rendered him good offices with Pontius Pilate. No one doubted that he could manufacture diamonds at will. What astonishing this? Haven't we seen Jules Ferry, this noble spirit emancipated from all vulgar prejudices, convinced that Mme Cailhava, armed with her magic ring, was going to discover enough treasures for him in Saint-Denis to make up for the deficit that the dilapidations and the Republic flights have dug into France's budget.

The influence of Cagliostro was still more considerable. He traced his genealogy back to Charles-Martel, and Frédéric Bulau, in his *Enigmatic Characters and Mysterious Histories* , shows us what to think of this fable.

The truth is undoubtedly less brilliant and less romantic, but one easily recognizes the points of support which it provided. to Balsamo's imagination. What allowed Balsamo to give himself for one of

the descendants of Charles Martel is that his great-grandfather on the maternal side was called Mathieu Martello. Besides, he had his reasons for insisting on his maternal genealogy much more than on his paternal genealogy, since he would probably have met many Jews there. This Mathieu Martello had two daughters. The youngest Vincenza married a certain Joseph Cagliostro, a native of Nuava and was the godmother of our adventurer. She gave her her husband's baptismal name, but later Joseph Balsamo took the godmother's husband's surname, and added the title of count to give him something more important.

Pierre Balsamo, the adventurer's father, had a few misadventures in Italy, less serious in any case than those of Gambetta's uncle, who was unfortunately hanged, he got off with a fraudulent bankruptcy, like Challemel's father. Lacourt.

Long before the arrival of Cagliostro, at the very moment when Louis XVI ascended the throne, Queen Marie Antoinette whom Israel pursued with a special hatred, we will say later why, had already been attacked as queen and as a woman. The first of those pamphlets against the unfortunate sovereign which were to multiply ad infinitum had been launched by a Jew. Here is what M. de Lomenie said on this subject, who had had all the Beaumarchais papers in his hands, and to which the work entitled *Beaumarchais et son temps* opened the doors of the French Academy.

The zeal of Beaumarchais not being able, because of his blame to be used officially, it is always as a secret agent that the government of Louis XVI sends him again to London in 1774. It was still a question of stop publishing a caption that we considered dangerous. It was entitled: *Notice to the Spanish branch on its rights to the crown of France in the absence of heirs* . Under this appearance of a political dissertation, the pamphlet in question was specially directed against Queen Marie-Antoinette, we did not know the author, we only knew that the publicity had been entrusted to an Italian Jew named Guillaume Angelucci, who bore in England the name of William Hatkinson, who used a host of precautions to guarantee his incognito and who had at his disposal enough money to have two considerable editions of his libel printed at the same time, one in London, the other in Paris.

The full title of the work that recent controversies have made almost relevant appears to have been: *Dissertation extracted from a larger work. Important notice to the Spanish branch on its rights to the crown of France in the absence of heirs, and which can even be said to be very useful to the entire Bourbon family, especially to King Louis XVI* . 9. A. in Paris. MDCCLXXIV.

According to the account of Beaumarchais, the author of *The Barber of Seville* would have succeeded for a sum of 1500 pounds (75,000 francs), to buy back the Dutch edition and the English edition, then learning that the Jew, once paid, He would have fled with a copy he intended to have reprinted, he would have pursued it through Germany, would have joined him in a wood around Nuremberg and, with a pistol to his throat, would have snatched this single copy from him. It was at this moment that Beaumarchais, surprised by thieves, would have been wounded and should not have died until the arrival of his servants.

Even those who were willing to believe that Beaumarchais had dramatized the situation and exaggerated the perils he had run had never questioned the reality of the brochure's redemption and even Alle's adventure. magne attested by the hotelier to whom the wounded Beaumarchais had been transported. But a certain school which has taken on the task of dishonoring all Christians, in order to make the Jews so many little saints, doubts nothing.

M. d'Arneth, who published in Vienna some documents on Marie-Antoinette of rather questionable authenticity, took it upon himself to claim, in a pamphlet entitled: *Beaumarchais und Sonnenfels* , that Beaumarchais had played an unworthy comedy, which he had made the pamphlet himself, which the Jew Angelucci had never existed.

M. Paul Huot translated this pamphlet in 1869, under the title: *Beaumarchais in Germany* , without anyone paying much attention to this paradox.

What astonishes me is to see a scholar like M. Auguste Vitu not being afraid to adopt this singular version, in the excellent introduction that he put at the head of the *Théâtre de Beaumarchais* published by Jouaust.

It is a serious matter, after all, to accuse of such a low action a writer who, in whatever way one judges the scope of his work, has nonetheless honored France by his talent. What does Mr. Vitu base himself on to accept Mr. d'Arneth's statements? I admit for a minute that Beaumarchais was the man he painted to us with a slanderous feather in my opinion. He had had a libel made, he had received 75,000 pounds to redeem it, the coup was successful, he had only to return to France. Why run to Germany in search of Angelucci? Why, in imagining the story of a escaped copy, give such a poor idea of his skill when he aspired to diplomatic missions?

In my opinion, Mr. Vitu lacked critical thinking in speaking out against a compatriot, without looking for the reasons which probably made M. d'Arneth act.

Austria has been the prey of the Jews for many years. The aristocracy, charming and generous, but the victim of its vices, is absolutely, under the yoke of Israel, the true Austrian ambassador in

Paris, as we have seen from the letters found on this poor Count de Wimpfen, is Baron Hirsch. M. d'Arneth wanted to exonerate Israel from one of the innumerable misdeeds attributed to it by branding a French writer. It would have been worthy of M. Vitu to thwart this ruse by engaging in a more detailed study of the question which would have shown him that M. d'Arneth accumulates improbabilities at every line.

By dishonoring Marie-Antoinette, Israel, which has a stubborn grudge and which pursues those who offended it into their fifth generation, was avenging itself on a sovereign who had persecuted it with a rigor worthy of the Middle Ages.

Marie-Thérèse had been the implacable enemy of the Jews, she had renewed against them all the humiliating prescriptions of the past, she had forced them to wear a long beard and to sew on the right arm of their garment a small piece of yellow cloth. .

On December 22, 1744, the following edict was published in Prague and throughout the Kingdom of Bohemia:

1 ° For various reasons I have resolved not to tolerate the Jews in the future in my hereditary kingdom of Bohemia. I therefore want that on the last day of January 1745 there will be no more Jews in the city of Prague, if they are still found there they will be driven out by the soldiers,

2 ° However, in order to be able to arrange their affairs and dispose of their effects which they could not take before the last January, they are allowed to stay another month in the rest of the kingdom,

3. But at the end of six months all the Jews will also leave the whole kingdom of Bohemia;

4 ° Finally this evacuation of the whole country will take place before the last day of June 1745.
This shows how the Jews were already powerful everywhere with what force was exercised this authority which, since the founding of *the The Universal Israelite Alliance* , manifested with more frankness and insolence, is the liveliness with which certain European States intervened at the same time. The States-General instructed the Dutch ambassador, Baron Van Barmenie, to intervene. The English plenipotentiary, the knight Thomas Robinson, also wrote a note.

All they could achieve was to push back until the end of March the time of banishment, by which time 28,000 Israelites had to leave Prague.

Thanks to further recommendations from Poland, Denmark and Sweden, the Israelites obtained permission to sojourn in Bohemia.

The edict of May 26, 1745 read: "His Majesty, by an effect of his natural clemency and in consideration of the powerful intercession of the King of Great Britain and of the States General of the United Provinces, allows the Jewish nation to remain until 'to the new order in the kingdom of Bohemia and to attend there as before with the business affairs and others which are peculiar to this nation. "

The Israelites in the Netherlands had a medal struck on this occasion. The annoyances, the onerous taxes, the humiliations did not multiply less on the Jews of Austria.

Jews acting through Freemasonry take revenge on Marie-Antoinette for what Marie-Thérèse had made them endure.

Never, since Christ, has a Passion been more painful than that of the sovereign whom the people, who understand nothing of the horrors that they are incited to commit, had learned to hate under the name of the Austrian popularized by pamphlets. without number. When we reread the details of this slow agony we wonder how a human being can suffer so much without dying, there is a refinement in the ignoble, an ingenuity in moral torture, a skill in the art of dishonor, of stir the iron in the wound, to make almost despair of God who bears the Jewish mark. It is to the Crucified of Golgotha, I repeat, and I do not think that one sees a sacrilege in my comparison, it is to the Holy Victim watered with gall, torn by thorns, overwhelmed with ignominy that the we think of when, without daring to dive to the bottom,

The Necklace affair is one of the most beautiful cases that Jewish Freemasonry has ever mounted, it is a masterpiece of its kind, there is everything in it: the satisfaction of revenge, dishonor of the Church by the role played by Cardinal de Rohan, and finally the fiddling of money. What unanimity also in all of Europe to make noise around this swindle of such a banal character in reality! How we see that the Jews lead the intrigue to the importance which the thing suddenly assumes! As later in the Salmon affair (Victor Noir), everything sets in motion at a signal and the most passionate are naturally those who are not in the secret.

The Jews appear everywhere in this messy speculation. The first money given in black bills to Mme La Mothe, by the cardinal, had been provided by the Jew Cerfbeer, it was represented by three bills of ten thousand francs. According to Mme La Mothe, the first ten thousand francs came from the old cash register at Poissy and had been given to the cardinal by Cerfbeer, to whom he had made the fodder company for the Comte de Montbarrey. The other twenty thousand francs came, still according to her, "from Cerfbeer, which the cardinal had had in his lease ^[38] . "

Cagliostro, however, was not in these scandalous episodes a simple swindler, nor even a vulgar miracle worker, he was a sort of prophet. The Jew, in fact, and this is a fact that I have noticed many times, likes to announce by parables and figures the evil he is preparing. In the most secret of agents there is always the *nabi* .

Joseph Balsamo fulfilled this role of warning and, so that she would not be unaware of it, came to declare to the queen that she belonged to Fatality and that nothing could save her. Gambetta who, not to mention a common origin, is very close to Balsamo, in different conditions and backgrounds of course, willingly used the same procedures as him, he was happy *to use the decanter* , he *confused* people, disconcerted them by announcing majorities to them in advance, predicting the future.

It is obvious that, if he had come across a real Frenchman of yesteryear, a brave and loyal soldier with good sense and hair, we would have shot our nabi in a corner without anyone found fault there. The strength of Jewish policy is precisely to rely on the fact that we can do anything with the French, since the man of good sense and hair who would make the coup fail will never meet again.

At the moment when, by the phenomenon of *suggestion* , Cagliostro made the queen see a severed head in a decanter, the fall of the Capetians was indeed decided. In 1781, German Illuminism and French Illuminism had effected their merger at the Convent of Willemsbad, at the Assembly of Freemasons in Frankfurt, in 1785, the death of the King of Sweden and that of the King and Queen of France had been decreed ^[39] . The greatest lords of France, the Duke of Laroche foucauld, the Duke of Biron, Lafayette, the Choiseuls, the Noailles were pushing with all their might for the Revolution.

The work of Father Deschamps, *Secret Societies and Society* , contains the curious enumeration of the members of the Lodge of Propaganda, almost exclusively recruited from the aristocracy. The composition of the Lodge of Versailles is perhaps even more interesting. The occult inspirers of Masonry, by a rather spiritual irony, had baptized this Lodge *Saint-Jean de la Candeur* , and it took indeed a strong dose of candor to the great lords, to conspire against themselves by affiliating to a Society that was going to strip them and put them naked like little Saint John.

Father Davin discovered, at the Château de Blemont, the minutes of this Lodge, from March 21, 1775 to March 20, 1782. "It is, he tells us ^[40] , a small folio of 340 pages, bound in red leather, decorated on the back and at the corners with Masonic symbols: compass, set square, king's foot, plumb line, level, olive branch, it bears this title:

*Register
of deliberations and receptions
made in the St Jean
de la Candeur lodge
to the glory of the Grand Architect
of the Universe
under the auspices of the Serene
Grand Master*

5775

This register is one of Hozier. The most beautiful names are represented there. The women elbow the men there. We find there the Marquise de Choiseul-Gouffier Sister, the Marquise de Courtebonne Sister, the Marquise de Montmaure Sister, the Countess de Blache Sister, the Vicomtesse de Faudoas Sister. We meet there, in the order of the inscriptions, the Marquis d'Arcinbal, the Marquis de Lusignan, the Marquis de Hautoy, the Marquis de Gramont-Caderousse, the Viscount de la Roche-Aymon, the Marquis d'Havrincourt, the Count de Launay, the viscount of Espinchel, the marquis de Saint-Simon, the count of Busançois, the count of Gouy d'Arcy, the count of Damas, the viscount of Grammont, the count of Imecourt, the knight of Escars , the Vicomte de Béthune, the Chevalier de la Châtre, the Marquis de Jumilhac, the Count de Clermont-Tonnerre, the Marquis de Clermont-Galerande,

The Serene Grand Master was the Duke of Orleans. Montjoie described to us the ceremonies to which he had to undergo to be received *knight Kadosch* ^[41] .

To be admitted to the rank of Chevalier Kadosch, he said, Louis-Philippe-Joseph was introduced by five Freemasons called Brothers, into a dark room. At the end of this room was the representation of a cave which contained bones illuminated by a sepulchral lamp. In one of the corners of the room, a mannequin covered with all the ornaments of royalty had been placed, and in the middle of this room a double ladder had been erected.

When Louis-Philippe Joseph was introduced by the five Brothers, he was laid on the ground, as if he had been dead, in this attitude he was ordered to recite all the ranks he had received, and to repeat all the oaths he had taken. He was then painted emphatically of the rank he was to receive, and demanded that he swear never to confer it on any knight of Malta. These first ceremonies over, he was allowed to get up, he was told to climb to the top of the ladder, and when he was at the last rung they wanted him to let himself fall, he obeyed, and then he was told. shouted that he had reached the ultimate in Masonry.

Immediately after this fall, he was armed with a dagger, and ordered to drive it into the crowned mannequin, which he did. A blood-colored liquor spurted from the wound on the candidate and flooded the pavement. He was further ordered to cut off the head of this figure, to hold it high in his right hand, and to keep the dagger stained with blood in his left hand, which he did!

Then he was told that the bones he saw in the cave were those of Jacques de Molay, grand master of the Order of the Templars and that the man whose blood he had just spilled and whose bloody head he held in the right hand was Philippe le Bel, King of France. He was further instructed that the sign of the rank to which he was promoted consisted of bringing the right hand to the heart, then extending it horizontally, and dropping it on the knee to mark the heart of a Kadosch knight. was prepared for revenge. It was also revealed to him that the touch between the Kadosch knights was given by taking hands as if to stab each other.

Can one imagine a more singular spectacle than that of this prince of the blood hitting a king of France and holding his bloody head in his right hand?

These idiots of so much spirit, these ambitious and these improvident, dupes of stronger people who led them, hardly suspected that by inviting them to rebuild the temple of Solomon, which did not interest them at all, they were invited to serve instruments to the demolition of this noble building of old France, which for so many centuries had housed them all: nobility, third estate and people. They would have been astonished if they had been told that before the end of a hundred years the most beautiful castles in the country would belong to the Jews ...

When the catastrophes that threaten us have occurred, it will be very instructive to compare this list of great lords who made the Revolution with the list of members of the center right and center left who made the Jewish Republic. The personalities are less brilliant, no doubt, but there are many honest people there in the mundane sense of the word, owners, manufacturers, whatever Casimir Periers, certainly much more guilty than the Jew who spits on Christ and drives him out. of school out of racial hatred.

What reflections will these men have when they are not only condemned themselves, but that they see, like the victims of the Terror, their wives, their daughters, doomed to a terrible death, and that they will say to themselves. "This is our work! This is what it would be interesting to know, this is a piquant spectacle for an artist and a thinker. I have two or three friends in the advanced parties to whom I have been literally pleasant, who have always promised to let me see this before they shoot me, but will they keep their word? Will they be able to hold it?

The Duke of Orleans, the head of French Masonry, who openly conspired against his cousin, had no excuse for ignorance, he was intimately linked with the Jews and knew that it was they who led Masonry. , The Earl of Gleicher, in his book entitled: *Remarkable Facts* , relates that, during his trip to England, the Duke of Orleans had received from Rabbi Falk-Scheck a talisman ring, a Kainaoth who was to ensure him the throne, this ring ^[42] , although the prophecy did not come true for Philippe Egalité, seems to have been like the pledge of the incomprehensible infatuation that all the Orléans people, apart from the eldest son of Louis-Philippe, have always had for the Jews.

A few well-advised people, among those who are never listened to, at that moment had a vague notion of what was really at stake: the empire of Israel? One would suppose it, because, at that time, one sees appearing some publications where the name of the Jew returns quite often associated, one cannot say to the martyrdom of the monarch, Louis XVI is not a martyr, whatever one has said about it , since he did not fulfill his duty and he did not defend the people whose custody was entrusted to him, but the sufferings of this poor honest man. In particular in the streets, in 1790, a duck of a few leaves was shouted: *The Passion and the death of Louis XVI, king of the Jews and the Christians . - In Jerusalem .* The epigraph read: *Populus meus, quid feci tibi?*

At the head was a curious engraving, it represented the king crowned and wearing the fleurdelysé mantle placed in the cross, on his right and on his left the Clergy and the Parliament. In the background the Assembly deliberates while cannons are aimed at it in the front.

In the text, Philippe d'Orléans is Judas Iscariot, Bailly Pilate, Lafayette Caïphe.

"Eti, Eli lamma sabbachthani", my people, my dear people, why have you abandoned me? "

It is in vain that the poor king addresses this desperate appeal to the French. The plebs led by the foreign leaders replied: "He is not our king, we do not want him for our king, we do not know any other kings than the Caesars of the suburbs and our twelve hundred sovereigns... By the lantern! with the lantern! "

The *New Calvary*, an engraving published a little later and which was sold at Webert's, at the Royal Palace, Galerie de bois, no. 203, formed a complete picture. No. 1, Louis XVI attached by the rebels to a cross surmounted by the Phrygian cap; at the bottom one reads, on a proscription table, the names of the three Rohans, of Condé, of Bouillé, of Mirabeau, of Lambesc. N ° 2 and 3: Monsieur and Monsignor the Count of Artois bound by the decrees of the factious. N ° 4:

Robespierre on horseback on the Constitution, followed by the Jacobine gentry, presents at the end of a sponge the sponge soaked in the gall of his regicidal motions. N ° 5: The grief-stricken queen shows her husband to her brothers and asks for prompt revenge. N ° 6: The Duchess of Polignac at the foot of the cross. N ° 7: Monsignor the Prince of Condé draws the sword and prepares to avenge his king ^[43]. "

The vast majority of the nation did not suspect what it was being made to do. The Jews, who ruled the Masonry, took good care, one guesses, to show what it was about and remained behind the curtain.

The Jewish question, properly speaking, did not inspire much sympathy in France. The Royal Society of Sciences and Arts of Metz had, however, instituted a prize for the best dissertation on the means of improving the lot of the Jews. The prize which was to be awarded in 1787 was only awarded on August 23, 1788. It was Father Grégoire who obtained this prize with his essay on the *physical, moral and political Regeneration of the Jews* .

The work of Father Gregory, said Roederer in a first report, solves almost all the difficulties. It is enlightened by politics, history and morals. A healthy and sometimes sublime philosophy shows itself there with dignity, with brilliance... but the work is formless and indigestible, the materials are ill disposed to it.

The alterations to which the author undertook made some of these inconveniences disappear without depriving the work of its character of mediocrity.

While not hiding his sympathies for the Jews, Father Grégoire defended them a bit like Lacretelle, he painted a heartbreaking picture of how they pressured the unfortunate people who had to do with them.

Unfortunate inhabitants of Sundgau! respond if you still have the strength. Isn't this frightful picture that of the state to which several Jews have reduced you?

Your country, once fertile and which enriched your fathers, hardly produces coarse bread for a crowd of their nephews, and creditors, as pitiless as rascals, still dispute with you the price of your sweat? With what would you cultivate them from now on these fields of which you only have a precarious pleasure? Your cattle, your farmer's implements have been sold for to satisfy vipers, to pay only part of the usurious rents accumulated on your heads. No longer able to solicit the fertility of the earth,

you are reduced to cursing that of your wives who gave birth to the unfortunate. You have only been left with arms parched by pain and hunger, and if you still have rags to attest to your misery and bathe them with your tears, it is because the Jewish usurer disdained to tear them from you ^[44].

I do not know why the Jews did not have this passage engraved on the pedestal of the statue which they raised with our money to Father Grégoire ^[45]. As for the idea of a man who says: "Here is the plague, I ask that we inoculate it to the whole country," it fits into these conceptions that it is impossible for me to understand.

In any case, Gregory's efforts will have had a result. The picture he draws from a corner of France in 1788 could be applied to the whole of France in 1888. With a few new loans, two or three financial companies and a few roundups like that of the General Union, the Jews will have quickly taken from us what little they have agreed to leave us so far.

The subject of the competition proposed by the Academy of Metz had inspired a certain number of dissertations and brochures. Under this title: *The Cry of a Citizen Against the Jews*, M. de Foissac published a violent protest against the conduct of the Israelites in Alsace and Lorraine.

Dom Chais, Benedictine in Saint-Avold and former parish priest of Charleville, proposed to use the speed of the Jews on the run to carry administrative messages, he also asked that they be used to harvest the honey which they are very fond of. He added in a second memoir that the Jews are birds of prey whose beaks and talons must be cut off.

M. Haillecourt considered that, to ensure the happiness of the Jews and the tranquility of the Christians, it was necessary to transport all the Israelites to the deserts of Guyana.

We see that no great current of opinion existed in favor of the emancipation of the Jews.

When the Constituent Assembly meets, some Israelites from Paris, MM. Mordecai, Polack, Jacob Trénel, Goldsmith rentiers, and J. Lazare, jeweler, joined together to request from the Assembly the emancipation of the Israelites of France.

By a singular chance, the Constituent Assembly had to occupy itself the same day of the two people so despised in the past, who hold the top of the paving stones in our society of goofs and fiddlers. The question was whether the members of these two interesting corporations would be admitted to public office. For the actors the thing suffered few difficulties, but the discussion was lively when one broached the question of the Jews.

The debate started on September 21, 1789 continued over the following days. A provident gentleman, M. de Clermont-Tonnerre, did not fail to defend the Jews, one of his descendants, moreover, was, I believe, severely scalded in the affair of the General Union ^[46] .

M. de la Fare, bishop of Nancy, came to tell a pretty anecdote which has often been recalled in connection with other Jews ^[47] . "One day," he said, "when I had moved into the middle of a riot to try to restore calm, one of the seditious approached me and said to me:" Ah, sir, if we were to lose you. we would see a Jew become our bishop, they are so adept at taking over everything. "

The Abbé Maury made a few words of reason heard and showed, by the example of Poland, what was to become of France, put to the ground by the Jew.

The Jews, he says, went through 17 centuries without mingling with other nations, they only traded in money, they were the plagues of the agricultural provinces. None of them has yet ennobled their hands by directing the ploughshare and plow. In Poland, they have a large province, well! The sweat of Christian slaves water the furrows where the opulence of the Jews sprouts! Who, while their fields are thus cultivated, weigh ducats and calculate what they can remove from the coins without exposing themselves to the penalties imposed by the law.

They have 12 million mortgages on land in Alsace, in a month they will own half of this province, in ten years they will have completely conquered it and it will be nothing more than a Jewish colony.

A representative of Alsace, little suspect of retrograde ideas, but who knew the Jews since he had seen them at work, Rewbel, confirmed the accuracy of these facts.

Camille Desmoulins, who spoke of the questions without knowing them, did not fail, like all republicans today, to take sides with the foreigner against his compatriots. Rewbel replied to this partisan of the Semites, who were then called Africans, a few lines which are worth quoting. After having urged the panegyrist of the Jews to go for a little tour in Alsace, Rewbel added: "Your humanity, after a few hours of stay, will lead you to use all your talents in favor of the large, hard-working and brave class of my people. unfortunate compatriots oppressed and squeezed in the most atrocious manner by the greedy gang of these Africans piled up in my country. "

Robespierre, very early in Masonry, of which his father, Venerable of the Lodge of Arras, had been one of the zealous propagators in France - which explains the popularity of the son - declared himself for the Jews.

Talleyrand, who, like Voltaire, had the Jewish soul, played a lead, he too guessed that the eternal enemies of Christ were behind everything that was happening, he negotiated with them to have his share in the immense traffic which was going to be done on the goods of the Clergy ^[48] .

The assembly, greatly embarrassed, postponed the solution. A decree of July 28, 1790 only states that "all Jews known as Portuguese, Spanish and Avignon Jews would continue to enjoy the rights they had enjoyed until then and which had been granted to them by letters patent. "

On April 30, 1791, the deputies, acquired by the Jews, returned to the charge, but the Assembly clearly declares "that it does not intend to prejudge anything on the question of the Jews, which has been and which is adjourned." "

On September 27, 1791, the Assembly again had to deal with this serious subject. Dupont skilfully turned a social question into a religious question and endeavored to place himself on the ground of freedom of worship.

M. de Broglie tried to put into law: "That the taking of the civic oath on the part of the Jews would be regarded as a formal renunciation of the civil and political laws to which Jewish individuals were everywhere subject." "

A representative named Prugnon, whom the Jews had won, opposed this motion, claiming that the civil laws of the Jews were identified with their religious laws. According to Prugnon, it was France which had to submit to the Jews and not the Jews to France ^[49] .

The assembly, visibly tired of these debates, decreed Dupont's motion in these terms:

The National Assembly, considering that the conditions necessary to be a French citizen are fixed by the Constitution and that any man who meets the said conditions takes the civic oath and undertakes to fulfill the duties that the Constitution imposes, has the right to all advantages it provides.

Revokes all postponements, reservations, exceptions inserted in previous decrees relating to Jews who will take the civic oath which will be regarded as a waiver of all privileges and exemptions previously introduced in their favor.

Rewbell however returned to the charge and demanded that The Assembly, so tender for the Jews, had some pity for the Christians of Alsace.

The Jews, he says, are, at this moment, in Alsace, creditors of 12 to 15 millions in both capital and interest. If we consider that the debtors' meeting does not have 3 millions and that the Jews are not people to lend 15 millions out of 3 millions of valiant, we will be convinced that there is at least, on these debts, 12 millions. wear.

The Assembly decreed that the Jews should be obliged to furnish proof of their debts within one month, so that a fair settlement of these debts could be carried out.

No follow-up was naturally given to this measure. When you blow a Jew's throat, you will be singularly clever.

The Jew was in France!

The news circulated from city to city, awakening hope in the most distant ghettos, exploding thanksgiving to the Holy Blessed in all the temples, in all the synagogues, in all the schoules. On October 21, 1793, a Hebrew canticle, by Moise Enshaim, sung in the synagogue of Metz to the tune of the Marseillaise, proclaimed the triumph of Israel.

The mysterious word, the decisive incantation of Hermes Trismegistus that the old alchemists of the Middle Ages bent over their hieroglyphics had searched for so long in their laboratories, had at last been found! To decompose, to dissolve this France, all of whose plots stood so well, a few appeals to Fraternity, to the love of men, to the ideal had been more powerful than all the formulas in the grimoire.

The old Kabbalah was over, the new was beginning. The Jew was no longer going to be the cursed sorcerer, whom Michelet shows us performing his evil spells in the darkness of the night, he transforms himself, he operates in broad daylight, the journalist's pen replaces the old wand. We can break the magic mirror, the fantastic apparitions of yesteryear will be followed by prestige of an entirely intellectual order, which will constantly show the poor dupes the disappointing image of a happiness that always eludes.

What did we hear about this naive Shylock claiming a pound of flesh with harshness in bad taste? It is not a fragment of the Christian body that the Jew asks for, it is the whole body, it is the body of hundreds of thousands of Christians who will rot on the battlefields of the world in all the wars that it will suit Israel's interests to undertake ^[50] .

What is the question of a few ducats to be trimmed? The goy will sweat billions from now on . We are going to stir up gold with a shovel in banks, credit institutions, loans of all kinds, national loans, foreign loans, war loans, peace loans, loans from Europe, Asia, America , loans from Turkey, loans from Mexico, loans from Honduras, loans from Colombia ... These brave people of old kings did not know how to "work," as we say in Bourse, they had at bottom a paternal heart, after having made of France the first nation of the world, dazzled the universe with their greatness, built Versailles and Fontainebleau, they stopped desperate in front of a deficit of fifty-two millions. Let it go, the Jew will show us what we can get from the French; they are of size to feed the Israelites of the two hemispheres, because Jacob is a good brother, and wants that each one in the family to take part in the feast.

The bewitchment, moreover, is complete and the charm fully successful this time. By a singular hallucination, this serf of a Jew, more a slave than the beast of burden of the Pharaohs ever was, believes himself to be the freest, the most proud, the most clever of men.

Look at him, however, you who have retained your sanity, as that abominable old regime had left it.

A worker in the fields or in the cities, he is peaceful on a land where there are only French people like him. A peasant, he dances in the evening with musettes, he sings the beautiful rounds of the ancestors, a distant echo of which sometimes delights us in a remote province. A craftsman, he has his fraternal corporations, his brotherhoods, where people meet to pray for dead companions or to hear mass before going to supper together on the day they receive a master. We love this work that we have the leisure to do well and that we highlight by this pretty preoccupation with art which enchants us in the smallest debris of the past. The militia, which takes ten thousand men a year and only those who have a taste for the regiment, do not weigh very heavily on the country, and the village is cheerfully leading the soldier of the king's armies to the next town. .

Now look at this Outcast of our great cities industrial, bent under a devouring labor, worn before age to enrich his masters, brutalized by unhealthy drunkenness, he has become again what the ancient slave was, according to Aristotle, a living instrument, *emphukon organon* .

This human machine must be heated, this damned man of life, to whom the Jewish newspapers have taught that there is no longer a sky, must tear himself away for a moment from the dreadful reality which weighs on him. We invented alcohol. No more those good, fresh wines which sometimes rose to the head, but whose slight intoxication flew away in a song, in their place of

horrible mixtures of vitriol and acetic acid which give *delirium tremens* after a few years, but which at the time galvanize the sleeping organism a little.

Anything ! the spell still holds. Listen to this unfortunate man, lying drunk in the street, who gets up painfully so as not to be run over by the car of a Rothschild, an Ephrussi, a Camondo; he remembers in his delirium the biblical jargon that his exploiters taught him to speak and he whispers: "It's true, all the same, that the French Revolution was a new Sinai ..."

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1. *Kabbalah comes from the verb Kibbel, which in Hebrew means to receive by oral tradition.*
 2. *A Glance at the History of the Jewish People .*
 3. *Von den Judas und ihren Lügen (Wittemberg, 1541).*
 4. *Political economy in its relation to moral law .*
 5. *It was also Hirsch who, after dinner, said to Lavissee, professor of history at the Sorbonne, associate of the University, who had agreed to give his son history rehearsals: "Take me this cigar, you don't smoke it like that at home, it costs me twenty-five sous. Lavissee had more dignity than the rest of the world and after a fortnight he left the house.*
 6. *A reaction, however, seems to be occurring here again, as the Jews will end up infuriating the more peaceful people. In Amsterdam, in October 1884, the Israelite Archives tell us , the owner of the city's first café refuses Jews access to his establishment, apologizing for the repugnance of his customers. One of the expelled, Mr. AC Wertheim, knight of the Legion of Honor and officer of the Academy, naturally since he is a Jew and a foreigner, protested violently, but the owner defended his right, and he was warmly congratulated by everyone.*
 7. *An apparition of the Wandering Jew took place in Brussels in 1650 and Rembrandt could be struck by this story. The citizens who met the eternal traveler found him dressed in a very dilapidated suit, he entered an inn with them, he drank there but refused to sit down. He had been seen on January 14, 1603 in Lubeck, and the same year in Nuremberg where he attended a sermon. Matthieu Paris, one of the first to give details of this legendary character, reproduced the story that an Archbishop of Armenia had told him in the presence of a knight of Antioch. This account differs from the popular version in several ways. According to him, Cartaphile, porter of the Praetorium of Pontius-Pilate who, seizing the moment when Jesus was passing the threshold of the door, would have struck him with contempt of a punch in the back while shouting to him: "Go then. , Jesus, go faster, what are you waiting for ? Was baptized and called Joseph by Ananiah, who baptized Saint Paul, he would ordinarily live in Armenia.*

The last appearance of the Wandering Jew dates back to 1774. It is from this period that the popular engraving that everyone is familiar with dates: "decorated with a portrait drawn from life by the bourgeois

of Brussels. "

*The twenty-fourth verse, trivial in its simplicity, admirably sums up the character of the Jew:
Gentlemen, time is running out.
Goodbye company,
Thanks to your pettiness!
Thank you,
I am too tormented
When I am arrested.*

I am not sure what thinkers and historians would add to this heartfelt confession. Tormented and tormentor as soon as he is quietly installed somewhere, such is the Jew. He always manages to disturb the nations who have welcomed him so much that we are forced to ask him to go away.

We will consult with interest a brochure printed in only 50 copies, at Techener, at the time of the publication of Eugène Sue's novel: Historical and bibliographical notice on the legend of the wandering Jew , by GB de B.

See also a separate print from a study published in the Encyclopedia of Religious Sciences: the Wandering Jew , by Gaston Paris.

8. *The sight of this terrible sectarian, killing his king with an ax, seems to have greatly struck the imagination of the Jews, who, even in the most distant countries, were perfectly informed of what was happening in Europe. "A singular deputation," writes Léon Halévy in his Summary of the History of the Jews., arrived at Cromwell from the depths of Asia. It was a few Jews, led by a famous Eastern rabbi, Jacob Ben Azabel, who came to make sure that Cromwell was not the Messiah. They obtained several audiences of the Protector, and made him the offer which he rejected to buy all the books and the Hebrew manuscripts of the university of Cambridge. As they did not sufficiently conceal the main purpose of their mission, they were sent away from London, where the mere suspicion that Cromwell might be a Jew had stirred up a stir among the people. "*
9. *The Jews were as ruthless enemies of the House of Stuarts as of the House of Bourbon. It was a Jew from Amsterdam who helped William of Orange to dethrone his stepfather. "William, Prince of Orange, was preparing his expedition against James of England and was anxiously seeking where he would find the necessary funds to equip his fleet and carry out his war plans against the English, when an Israelite from Amsterdam gave him asked for an audience.
"When this citizen named Schwartzau, was admitted before the prince, he said to him: Monseigneur, you need money to accomplish your project: Here are two millions that I bring you: if you succeed, you will return them to me, if you fail , we are even. "(Matinées du Samedi, moral and religious education book for the use of Israelite youth , by Ben Levi.)*
10. *Manasseh was very concerned with the question of the ten tribes which we spoke about in Book 1. "A constant concern, say the Israelite Archives, worried Manasseh: what had become of the ten tribes taken away by Salmanazar, of whom we had not heard any more? Had they been wiped out? The restoration of the kingdom of Judea was impossible without these ten tribes, and even the confirmation of the prophetic promises became doubtful. The reunion of Judah and Israel that the Prophets had affirmed*

would only be accomplished with the participation of these tribes. Manasseh thought about it endlessly and indulged in every imaginable guess to find it somewhere. It was then that a coincidence, which he considered as a revelation from above, put him in contact with Montesino who told him that the remains of the ten tribes were in South America. It was then also that, not doubting the truth of this story, he wrote his *Hope of Israel*.

11. *Memoirs of the intendants of the state of generalities drawn up for the instruction of the Duke of Burgundy and published by M. de Boislisle*
12. *The story of Dulys had a big impact, even abroad. We published in England year 1739: Memories anecdotes to serve the history of Mr. Dulys or the continuation of his adventures after the disaster of that of Miss Pélissier, actress of the Paris opera , in London, at Samuel Harding.*
13. *The original text of the two letters was published for the first time by Abbé Bouis, priest of Arles, in a work which bears this title: La Royale Couronne des Roys d'Arles, dedicated to Messrs. The consuls and governors of the city, by J. Bouis, priest, in Avignon, by Jacques Brawerav , 1644.*
14. *It is necessary to read on this subject, in the work of the abbot Chabauty: The Jews our Masters , some pages which are a masterpiece of ingenious and fine criticism, erudition and moderation. The eminent writer does not let stand stone upon stone of the objections which the Jews tried to raise against the authenticity of these letters.*
15. *Here again what we said about the influence of the environment for the Jew is verified. Despite their apparent exuberance, the people of Bordeaux are at the bottom of the people cold, and serious like their wine. England, which has occupied these regions for so long, has left there a little of itself, of its good sense, of its reflective spirit, the Bordelais, in many respects, are more heady English. Israel, represented moreover by men of merit, did not find there a population it could disturb, but a bourgeoisie very capable of appreciating the serious commercial qualities of the newcomers. More than the letters patent of Henri II, the general dispositions of the upper classes protected the newcomers, relaxed them, allowed them to found a lasting establishment.*

Let us note in passing the vile side of the race which always returns evil for good. Under the Terror, in a festival of Reason, the Jews of Bordeaux organized a sacrilegious parody of the kind of today, the Papacy, which in all countries of the world had taken up the defense of the Jews, was dragged into In the mud, a Jew of colossal size walked at the head of the procession, vomiting obscenities.

Let us note again on this subject that it was in Bordeaux that the Jewess Deborah, to dishonor the French army, came to hatch this plot in which were taken three officers who were, to all appearance, absolutely innocent, but who were victims of the rumor that the Jewish press was around this affair.

At the time of the execution of the decrees, all the Jewish rabble of Bordeaux insulted in the street the monks who had just been driven from their homes.
16. *This passage does not appear in the first editions, it was added in the 1595 edition to chapter XL, chapter XI of the first editions which is entitled: That the taste for good and manners depends largely on the our opinion of it . Montaigne had deemed it unnecessary to draw attention by this passage to the origins of his family, at a time when the Israelites of Bordeaux were defending themselves from being Jews. He*

took up this note again when he was working on a final revision of the Essays , at this hour already approaching death when the memories of childhood, the reminiscences of maternal stories sometimes represent themselves to you with greater precision and liveliness.

17. Time and time again, we see that Montaigne is obsessed with this idea of the stake, for which he has no vocation. To exonerate himself for having fled Bordeaux at the time of the plague, when his duty as mayor was to set an example, he wrote: "I will follow the right party up to the fire, but only if I can. "" Well, Veuillot remarks on this subject, when the plague was spreading in his town, it was in the month of June. It was too hot, that's the explanation. "

The nature of the Jew, little made for heroism, is revealed moreover at every line in Montaigne, and contrasts with the customs of a time when each one died so intrepidly for his cause. In this respect, at least he has the merit of sincerity, and his confession is devoid of artifice. "In any way," he said, "that one can shelter oneself from blows, even under the skin of a calf, I am not a man who recoils there. "

18. On this question, we will always consult with fruit the work of M. Théophile Malvezin, the History of the Jews in Bordeaux , which is full of research and little-known facts.

19. In this order of ideas, we must read the account of a trip to Spain published by the Jewish Chronicle in 1848, and reproduced by the Israelite Archives (volume IX). It is apparently nothing, but it is an excellent historical and human document.

In 1839, an English Jew wanted to get in touch with his co-religionists in Spain and hardly obtained a letter for some of them. He arrives at one of them in a city that he does not name out of discretion, he enters a living room crowded with statuettes of saints, silver crucifixes, images of piety. He made himself known, but his host, opening his arms to him, advised him not to say anything that could compromise him, for the country believed him to be a zealous Catholic and his son and daughter were unaware that he was a Jew.

In the middle of the night, the head of the family and his visitor descend into an underground passage. This is where the members of a small Jewish community meet that no one suspects exists.

The perpetual lamp hangs from the ceiling. To the east, a cabinet hung with black velvet contains the Pentateuch scrolls and a copy of the sections of the Prophets, on the bronze table are engraved the ten commandments.

Beside the cupboard is a Jewish calendar and the list of all famous Jewish figures, who, without being recognized as such, played a considerable role in the affairs of Spain.

In the center, on a black marble table, are spread out the phylacteries, the talleths, the prayer books in Hebrew.

Only one grave appears. Obligated to endure the humiliation of being buried in the Catholic cemetery and undergoing the prayers of the priests, the Jews were able to save the body of their rabbi from this desecration, and they buried him there. When each member of the community dies, a small stone is placed near the venerated tomb.

The foreigner and the Spaniard talk for a long time in this sanctuary of their common hopes, then through a window we see the dawn, here is the hour of the morning prayer, "You must not leave the synagogue without having lifted up our hearts to the God of our fathers. The bell of a neighboring convent throws its clear, silvery notes into the air. A slight movement takes place in the house: It is the

young girl who runs to church, and who hurries so as not to miss the first mass....

The traveler returns to Spain, ten years later, he thinks he is mistaken because he finds a palace in the place where once stood the humble house of his co-religionist. We sit down to table and recite the customary prayer aloud; the girl is openly Jewish.

The Jews, moreover, regained almost all possession of Spain. As early as 1869, Mr. Jules Lan noted that most of the descendants of converted Jews had kept a Hebraïco carazon , what is called in German ein Judischer herz . He indulged in dithyrambic transports by meeting everywhere in the district of the great merchants of Madrid, the Montara , the Calle faen Carral " of Berheim, of Mayer, of Levy, of Wesveiller, of Wertheimher.

This is enough to explain why Spain struggles in the midst of incessant revolutionary crises.

During the inauguration of the synagogue in Lisbon, a few years ago, "we were surprised," says Théodore Reinach, "to see families arriving from far away from the interior of the country to take part in the celebration. du Grand Pardon, they were Marranos who had kept intact, for three hundred years, the faith and traditions of their fathers. "

The word Marrane comes from the hébreu word Marran-âtha , " anathema on you! Which the Jew uttered in a low voice to curse the Catholic priest, when he was forced to attend services.

20. *This is the idea that the Germans express in an even more picturesque way by calling Semitism the Jewish Golden Spider, die judische goldspinne .*
21. *What is it now where ministries, police, judges, commissioners, subordinate agents, banks, newspapers, everything is theirs and they get along like countless thieves, in a huge fair to rob the Christian?*
22. *Plea for Moise Gay, Godechaux and Abraham Lévy, Jews of Metz.*
23. *Critical studies on the history of French literature .*
24. *This vocation is so innate among them that we see Heine himself, "this nightingale which, to use a pretty expression, had made its nest in Voltaire's wig," appear in the secret funds, throughout the duration of Louis' reign. -Philippe.*
25. *Voltaire: Complete works , Bouchot edition, tome LI, p. 73.*
26. *Consult on this subject a very curious work published under this title: Voltaire and the Jews , in the Israelites Archives (N ° of March 16, 23, and April 7, 20, 27, 1882).*
27. *Mirabeau, otherwise aware of the question, was hardly closer to the truth. In his Essay on Moses Mendelssohn , he indicates from Brendel's statistical tables a total of 968,095 Jews, noting that this very inaccurate statement is probably halved. According to him, there are in France (in 1781) 3,045 Israelite families to 5 per family, that is to say 15,225, in Alsace 4,200, this figure, points out Mirabeau, is too low of at least 6,000. (See book I.)*
28. *Copy of a letter whose original and the envelope which contained it were deposited with Mr. Giraudeau, notary in Paris, November 18, 1777, Written on the 15th of the same month, by Mr. Lenoir, councilor of state , lieutenant general of police of the city, provost and viscounty of Paris to Sieur Pereire, boarder of*

the king, secretary interpreter of SM, of the royal society of London, agent of the Portuguese Jewish nation of Paris, laying down regulations for the Portuguese Jews.

29. See book I.

30. *Curious and remarkable genealogy of Mr. Peixotto, Jew of origin, Christian by profession and banker of Bordeaux . "Work intended to prove to the disbelievers that M. Peixotto descends in a direct line from Adam, Noah, Aaron and all the Cohens of the universe"*

The brochure bears this epigraph:

Verum hoc tantum inter alias extulit urbes

Quantum lento be inter vihurna cupressi.

In Avignon, from Aubanel's printing works, bookseller of His Holiness, 1759.

31. *Calmer died in 1784. He had had four sons, two were guillotined under the Terror, the last died without posterity in 1823.*

32. *Even today it is impossible to know to whom this land belongs. The Consistory, it seems, has no title deed, neither does M. de Ribbes. It is however he who pays the tax which is minimal: one franc 20 per year.*

33. *In 1778, a first oratory for the use of German Jews was opened, rue Brise miche, a second in 1780, rue du Renard Saint Merry. A few years later, a third was installed in a former Carmelite convent, which received the name of Carmelite schul , synagogue of the Carmelites. A fourth, located in the rue des Petits Champs Saint-Martin, was long known under the name of Hutmacher schul because of a hatter's shop which was next door. This last synagogue could contain one hundred and sixty-six people, it had for Hazan (cantor) Mr. Leman Hirsch Philippi, and for free rabbi Mr. Nathan Polak. The first official rabbi was Seligman Michel, who arrived in Paris in 1794, and appointed chief rabbi in 1808.*

The temples on rue Saint-Avoye and rue du Chaume were closed in 1821, when the synagogue on rue de la Victoire was being built.

The first Israelite restaurateur was called Bertoan, he gave hospitality in 1784 to the chief rabbi of Amsterdam, Saul, who was passing through Paris to get to Jerusalem, in order to end his days in the holy city. Mr. Albert Cohn, from whom we borrow some of these details, teaches us that recourse was had to the Talmudic knowledge of the traveler for the establishment of a religious bath which did not yet exist. At that time one was organized on a laundress' boat near the Pont-Neuf, which remained in the same place for thirty-eight years.

At about the same time, two small boys' schools were opened, in which they learned to read Hebrew. One was headed by j. Cahen, the other by M. Aron, Polish, whose descendant, who had been my classmate, became director of the Official Journal , because he was a Jew, and, under the pretext that I was a Christian, found means of remove a small situation that I occupied in this journal.

During the Terror, these two masters took their students every decade to Notre-Dame, which had become the temple of Reason, to see the opera girl dancing on the main altar.

34. *The location of the meeting itself is interesting. Fifty years later, the Jew Fould was mayor of Rocquencourt, and by his tyranny had become the terror of the inhabitants. The beautiful Rocquencourt*

hunts now belong to Hirsch, the inventor of the good Ottomans, the fanciful figure who claims that the nobility of France is very honored to go to his home. It was he, as we know, who wanted his guard to fire on the officers of an artillery regiment garrisoned at Versailles, because the dog of a second lieutenant had irreverently ventured onto his property. (See book V.)

35. Sometimes we read on this date, in these newspapers, announcements such as this one of January 21, 1884:

"On the occasion of the anniversary of the execution of Louis XVI, a large conference concert, followed by a tombola, will be organized by the electoral committee of the eleventh arrondissement.

"This party will take place at eight o'clock in the evening, 205 and 207, faubourg Saint-Antoine"

36. See in *The History of the French Revolution*, chapter II of the second volume: *Les Révolutionnaires mystiques* .

37. Joseph de Maistre admirably explained this antagonism. A body, an association of men invariably marching towards a certain goal, can (if there is no way to annihilate it), be combated and suppressed except by a contrary association. Now the capital, natural, innate, irreconcilable enemy of the enlightened is a Jesuit. "They feel, they discover themselves like the dog and the wolf. Wherever we let them do it, one will have to devour the other. "

Rabaud St. Etienne, Protestant and revolutionary, summarized the issue in one sentence: Without preliminary abolition of Jesuit, the French Revolution was impossible.

38. Campardon: *The Trial of the Necklace* .

39. These facts are today beyond dispute. See on this subject the letter of Monsignor Cardinal Mathieu, dated April 7, 1875, and that of Monsignor the Bishop of Nîmes, January 17, 1878, published in the *Universe* . These two letters appear in the pastoral works of Monsignor Besson.

"There is in my country, writes Cardinal Mathieu, a detail that I can give you as certain. There was in Frankfurt, in 1785, an assembly of Freemasons, to which were convened two considerable men of Besançon who were part of the company Mr. de Raymond, inspector of posts, and Mr. Mayor of Bouligney, president of the Parliament. In this meeting, the murder of the King of Sweden and that of Louis XVI were resolved. MM de Raymond and de Bontigney returned in consternation, promising themselves never to set foot in a Lodge again, and to keep the secret. The last survivor told Mr. Bourgon, who died at nearly ninety, possessing all of his faculties. You may have heard of it here, for it has left a great reputation for probity, righteousness and steadfastness among us. I knew him a lot and for a very long time, because I have been in Besançon for forty-two years, and he recently died. He often related the fact to me and others. You see that the sect knows how to mount its blows in advance: this is its story in two words.

"PS - Mr. Bourgon was Honorary Chamber President at the Court. "

40. Bossuet, *Port-Royal and Freemasonry* .

41. *History of the conspiracy of LPJ d'Orléans* .

42. If we are to believe the author of *Judaism in France* , this ring, which Philippe Egalité still wore when he climbed the scaffold, would have been given by him to a Jewess, Juliette Goudchaux, who passed it on

to the Duke of Chartres. Louis-Philippe kept this jewel until his death, and passed it on to the Count of Paris when it expired. As the ring was too large for him, it was sent to Paris to a Jewish jeweler named Jacques, in whose window it would have been exhibited for some time.

43. See also: *The Passion of the Jesus of the true Catholics crucified by the schismatic Jews of the department and the municipality of Nevers* .

44. To fully understand all that this paper can withstand which, it has been said, supports everything, we must compare this table drawn by an ardent friend to the affirmations of Renan in a conference given to the Saint-Simon circle, and which had been requested by the Jew Mayrargues, treasurer of the circle:

"When the National Assembly, in 1791, decreed the emancipation of the Jews, it paid little attention to the race. She felt that men should be judged not by the blood that runs in their veins, but by their moral and intellectual worth. "

45. We know the sad role played later by this apostate, who successively betrayed all causes, and of whom M. Jules Simon was not afraid to praise. On a mission in Savoy, he voted in writing "the condemnation of Louis Capet by the Convention, without appeal or suspension". Later he declared, with the cunning which characterized him, that he had understood by these words that Louis XVI "was condemned to live." Named Commander of the Legion of Honor, Senator, Count of the Empire by Napoleon, whom he overwhelmed with the lowest flattery, the former Jacobin was one of the first to demand the forfeiture of his benefactor, and he dared to meet Louis XVIII in his grand costume of Senator of the Empire. Excluded from the Chamber of Peers, expelled from the Chamber of Representatives, "as unworthy," removed from the list of members of the Legion of Honor, he was rejected even by Louis-Philippe. Greedy, as much as intriguing, the count Grégoire however took advantage of the revolution of 1830 to make claim, by Crémieux, the arrears of his salary of former senator. These are the men to whom statues are erected!

46. This friend of the Jews himself was punished for this bad speech which was a bad deed. "He had seen, from the morning of August 10, 1792," says M. le Comte de Reiset, in his work *Les Modes et Usages au temps de Marie-Antoinette* , invest his hotel in which it was claimed that there were weapons. Torn from his wife's arms and taken to his section, he had been found innocent and sent home. When he returned there, a cook, whom he had driven out, roused the people against him. After having harangued him, he received a scythe on the head and fled to Madame de Brassac, rue de Vaugirard. He was chased there to the fourth floor and he was killed.

47. Who does not know the words of Monsignor Dupanloup, about Jules Simon: "he will be cardinal before me." "

48. The clergy of the diocese of Autun saw clearly what shameful motives the unworthy bishop obeyed, and they did not hide from them what they thought of his conduct. When the apostate urged the priests and vicars of Saône-et-Loire to submit to the decrees, we know the answer he received.

" My lord,

"Your apostasy did not surprise anyone. Having arrived at this point of shame where nothing can degrade or degrade opinion any longer, you should aspire only to consummate your iniquity and see its shameful fruit again. But if you had flattered yourself that you had found accomplices in the respectable ministers

to whom you addressed your letter, you would have been strangely mistaken. We gladly imitate only those we esteem. The sacrilegious despoiler of churches! the advocate of the Jews! What titles to our trust! "

49. *The good and pious Madame Elisabeth saw well the misfortunes that this measure would bring to France. "The Assembly," she wrote to Madame de Bombelles, "has put the finishing touches to all its stupidities and irreligions by giving the Jews the right to be admitted to all posts. I cannot repay you how angry I am at this decree. But God has his days of vengeance, and if he suffers evil for a long time, he nevertheless does not punish him with less force. "*

In a speech in May 1872 Cremieux gently mocks the innocent victim that was more farsighted than political.

50. *Mr. Le Play saw this transformation. "A very new influence," he said, "tends moreover to unleash the scourge of war, it is that of certain money handlers who, leaning on the trading of the" European stock markets "and founding scandalous fortunes on them. the loans, contracted for the expenses of the war and for the excessive ransoms imposed nowadays on the vanquished. (The Essential Contribution .)*

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